WORLD DOMINION

and

THE WORLD TO-DAY

RELIGION IN SOVIET RUSSIA

ITALY AT THE CROSSROADS

AMERICA'S INTEREST IN AFRICA

HERRENVOLK AND SAHIB-LOG

THE BRITISH EMPIRE

THE NIGERIAN MINES

JAPAN'S IMPERIAL WAY

ARCH-APRIL
1944
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NTED IN GREAT BRITAIN

Full List of Contents Overleaf

"He shall speak peace unto the nations; and His dominion shall be from sea to sea."—Zechariah 9:10

World Dominion and The World To-day

EDITORS :
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ADVERTISEMENT MANAGER :
Alan G. Hayward

Editorial Offices : Founder's Lodge, Mildmay Centre, London, N.1.
Telephone : CLIssold 9696. Telegrams : "Worldomini Nordo London."
Cables : "Worldomini London." New York Office : 156, Fifth Avenue.
Canada : 1412, Royal Bank Building, Vancouver, B.C. Geneva : Palais Wilson.
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WORLD DOMINION

and

The World To-day

An International Review of Christian Progress

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Russia presents a great challenge.

Religion in Soviet Russia

Alexander McLeish

IT is not easy to form a correct judgment on religion in Russia. Prior to the war widespread prejudice led to the condemnation of all that Russia stood for. Nothing was too bad to believe about Russia. After its entry into the war on the side of the Allies almost nothing became too good to believe about it. The swing of public opinion was so violent that impartial judgments became frowned upon. Yet if, later on, our two nations are to live in peaceful co-operation, it is essential that an effort be made to understand the real forces at work and the motives which lie behind them. Great nations never change so fundamentally as some people imagine. The more dramatic aspects of the situation are usually the more superficial factors. The changes which are undoubtedly going on deeper down proceed more slowly and link up the past with the future. In the case of Russia it is likely to be found true that these more slowly moving historical processes do not justify the extremes of judgment to which that country has been subjected.

The Russian Orthodox Church has nearly 1,000 years of history behind it. It has developed in much isolation from outside influences, even from those coming from other Orthodox lands. Its early history shows it to have been largely a people's Church concerned with worship and the practice of Christian living. It, for example, has always conducted its worship in its own language. The higher clergy only developed slowly, the Primate assuming the title of Patriarch in 1589, five hundred years after the Church's foundation.

A rivalry developed between the Patriarchs and the Czars, but the Czars gradually won the mastery till, in the reign of Peter the Great, the Church became a department of the State under a lay procurator. Until the Revolution of 1917 the Church was strictly controlled by the State. It could never meet in Council, and thus many of the faults attributed to it were due, not so much to its own direct action, as to its enslaved condition under the secular power. On the verge of the first world

war it is more or less true to say that the educated classes had developed atheistic beliefs, but most of the peasantry remained faithful to the Church.

The fall of the Empire was followed by a brief period of freedom for the Church under the Provisional Government, during which the first Council (*Sobor*) in 200 years was called. It embarked on a programme of reform which, however, was rendered impossible by the October Revolution when the Communist party came into power.

IT is difficult to interpret the story of the following years for the reason that three distinct periods of persecution (1917-22 ; 1929-30 ; 1937-38) were succeeded by periods of comparative quiet. Statements regarding the intensity and character of the persecution have to be carefully dated, otherwise any description becomes hopelessly confusing. This accounts for much of the apparently contradictory evidence which has been drawn upon in describing the Government's attitude to religion. The best description is to be found in Timasheff's *Religion in Soviet Russia*, which agrees with the information supplied regularly to the World Dominion Press from Russian sources during the last fifteen years.

The Constitution of July, 1918, guaranteed the freedom of religious and anti-religious propaganda. This did not mean equality of opportunity as the anti-religious propaganda had the strong support of the Communist party. Opposition to religion as the opiate of the people was integral to the Marxist teaching, and so it was inevitable that religion should be persecuted. Officially this was denied and those attacked were described as counter-revolutionaries. The Church was held to be opposed to the political aims of the State.

THE first period of attack (1917-22) began by depriving the Church of all its economic and legal rights. Its property was nationalized, but could be hired for use on payment of an ever-increasing tax. Priests were reduced to positions of social and political inferiority. Religious education of all kinds was forbidden. The confiscation of the sacred vessels of the Church raised a storm of protest as strong as it was unexpected by the authorities. The protest of the Patriarch Tikhon led to his arrest, but public indignation was so great that he was liberated in 1923 and remained undisturbed till his death in 1925.

Another method of discrediting the Patriarchal Church was the creation of the " Living Church " which was placed in charge of the cathedrals and principal churches. The experiment largely failed and preferential treatment was gradually withdrawn. A period of relative quiet followed, marked by schemes for ridiculing and insulting the Church. Anti-God Museums were set up. The Militant Atheist League was formed (1925). Church holidays were made working days, and other restrictions imposed.

Direct attack was begun again in 1929 by the mass closure of churches and the arrest of nearly all the bishops, until there were actually more in concentration

amps than in the dioceses. Thou-
ands of priests were exiled and
xecuted, ostensibly for opposing
he collectivization of farming.
The weekly rest day was made the
ixth. The decree in April, 1929,
vas designed to bring to an end
ll the social and cultural activities
f the Church, and teaching in
chools was made actively anti-
eligious, the class books being re-
vritten. This cultural strangula-
ion continued for six years, till
935, after which a second period
f quiet, marked by a policy of
oncessions and readjustments be-
gan. The closing of churches,
owever, continued.

THE Government sincerely be-
lieved that religion prevented
he emancipation of the masses,
nd the continued opposition of the
eople surprised and puzzled it.
t concluded that there must be
omething wrong with its methods
nd propaganda. Having no desire
o alienate any large section of the
eople, it periodically called a halt
o reconsider the position. It
ad to reconcile its theories with
he facts. The attitude was one of
olitical opportunism, seen especi-
lly in the release of the Patriarch
Tikhon, revealing quite a different
ttitude to that shown by the
Nazis in their treatment of Pastor
Niemöller.

This second period of quiet was
narked by the withdrawal of many
f the plans thus far mentioned.
The position of family life, marri-
ge and divorce was improved.
Priests were re-enfranchised.
Nevertheless, the Stalin Con-
titution of 1936 withdrew freedom
f religious propaganda in the
vords "Freedom of religious
worship and freedom of anti-religious *propaganda* is recognized for all citizens."

IN August, 1937, there was a third outburst of persecution directed against leaders in all walks of life including Church leaders. Behind this was fear for the safety of the régime during the elections following the new Constitution, and presumably "hostile acts" were charged against those who had power to influence the people. This third period was short-lived. The Government by the beginning of 1939 had realized the political inexpediency of continued repression, and a new period of concession and compromise was introduced which has lasted to the present time.

What, then, is the present policy? There has been a concerted attempt to blot out the memory of the previous fierce attacks. The Atheist Press changed its tone and admitted the wrong interpretation of Marxism in regard to religion. Religion it discovered had not always been a reactionary force. Christianity, it was declared, must not be identified too closely with capitalism, it had indeed often sponsored new ideas. It had stimulated Russian culture, art and literature. The Church's rôle in history was recalled to its credit, and many points of contact were discovered between Christianity and Communism. Direct violence against religious people is now punished. There have been no more "religious" trials. Sunday again has become the day of rest. The ardent Communist was naturally greatly perplexed by this change of front, but has had to obey orders. The Party and the League,

which are still on an atheistic basis, cannot be very happy about having to cease their propaganda. Many believe that if religious leaders could be eliminated, and the school curriculum properly handled, religion would die out. The discussion goes on widely as to where the strength of religion lies, and it is felt that if Communism is to replace religion it must provide equally valid moral standards for the people.

The laws have not yet been altered. No religious propaganda is allowed, no religious press exists and no reprints of the Bible can be made. Religious instruction by parents is allowed if not too openly carried on. Although the Synod has been permitted to meet and formally elect the new Patriarch we do not learn that the legal status of the parishes and dioceses has been restored.

The present concessions do not include the Roman Catholic Church. Its predominantly Polish membership, its international character and reputation for interference in State affairs are not in its favour. Out of its 300 clergy, not more than ten are at liberty.

The new Patriarch has done much to bring about the present situation. From the beginning he has sought to keep himself and the Church free from politics, and has urged upon the people the duty of obedience to the Government. When the war broke out he conducted High Mass for victory and called upon the Churches to support the national effort by their prayers and sacrifices. The Church has become an important factor in maintaining the morale of the people. The Church, it is held, has earned toleration. While a new measure of liberty of worship is allowed, there is still no religious liberty as understood in the West. Yet a genuine desire does exist not to offend British and American susceptibilities, and the visit of the Archbishop of York was designed to show the appreciation by the Church of Great Britain of the more liberal policy now being pursued by Russia. The Government recognizes that the people find genuine inspiration and comfort in religion. This discovery which gives a severe jolt to one of the basic ideas of the Bolshevist Revolution will yet have far-reaching results.

THE right attitude for the individual Christian has become perplexing. Some feel that they can retain their own convictions and yet work for the national welfare. They feel that some of the practical objectives of Communism are an expression of Christian principles. Others, however, no longer strive to apply Christian principles to every-day life. They feel that they live in two worlds and try to make the best of both. Still others maintain a simple religious fellowship in the ranks of Baptist and Evangelical groups now widely scattered all over the country. Something must be said here of the growth of the Evangelical movement. The first Baptist Church was organized in 1868 in Transcaucasia. Later, the Stundist Movement in the Ukraine, which began with the Germans, spread to the Russians and united with the earlier group. In the north another group, calling themselves the Union of Evangelical Christians was helped by Lord Radstock and F. W. Bædeker. A similar work was

o started among peasants by a erman pastor.

These various movements ıded towards the formation of United Evangelical Church. ter the Revolution the Soviet thorities did not pay much at- ıtion to this movement and it read widely. In association with e German Mennonites in South ıssia, a notable work was carried among those who had suffered m the war. The authorities, wever, came to feel that such uncontrolled movement might dangerous to the State, and it s subjected to the full force of e 1929 attack. All its activities re forbidden and only worship ıder severe restrictions) was al- ved. Many chapels were closed d those used had to be licensed. any leaders were sent to the ıcentration camps. The move- ent, however, after a first set- ck, continued to increase. A egram to the President of the ptist World Alliance gave e number of four million mem- rs, and the Soviet Press has since en an estimate of five million. ıe reason for this phenomenal owth is the disorganization of the ishes and the widespread sing of churches. The church- s peasantry welcome this type expression for their religious . The members worship etly in their homes and in secret emblies, while their lack of ible organization makes it diffi- t to repress them. They are nefiting by the cessation of ect religious persecution, al- ough the Government is not ly to be favourably disposed vards an uncontrolled move- nt like this, and this may be one son why it has shown preference for the Patriarchal Church, over which it can exercise a measure of control.

The Lutheran Church, which had 800 places of worship, was too closely identified with Germany to survive the times of persecution. The pastors have all disappeared, but thousands of members are still holding their own services in secret.

All these developments seriously threaten the position of the Orthodox Church as it has been known in the past.

WHAT is still in doubt is the future of *organized* Christianity, and as Christianity cannot remain a private affair it is here that there is likely to be trouble. That the State intends to keep control of the Church is seen in the appointment of a Council on the affairs of the Russian Orthodox Church under the People's Commissars of the U.S.S.R., the object of which is to maintain contact between the Government and the Patriarch. (It has to be remembered that there is now no State connection with the Church). Much depends on how this Council acts in relation to the Church.

The issue at stake is now world-wide, namely, that of spiritual force against a materialistic philosophy of life. Russia is only a clear-cut example of what is going on everywhere. It may even be fairly said that Russia has had the courage to do in a wrong way what the Church failed to do in a right way, namely, to deal with life as a whole, to give reality to the brotherhood of man, to destroy the anti-social privileges of small historic classes and the stranglehold of an acquisitive

economic system. It, too, cut ruthlessly across the demoniacal spirit of nationalism and Fascism which have devastated Europe. Russia's deeply rooted fear of Western power politics with their greed, inter-racial hate and senseless rivalry spurred it to set up the largest and most diverse Republic (or Union of Republics) in the world, covering the major part of two continents. The almost hopeless economic servitude of the masses of Russia's peasants and workers drove it to destroy the middle and higher classes who had so long exploited their privileged position.

There is a terrible lesson here for other nations who follow the same course. Its fundamental mistake was to deny the spiritual basis of life, forgetting that " man shall not live by bread alone." It sought to put within the reach of all the benefits of man's conquest of nature and the achievements of science, forgetting that it is the ability rightly to use these that really matters. It took a bloody short-cut to realize for the masses the logical implications of humanistic civilization which other countries, almost equally divorced from their spiritual foundations, dared not or could not put into practi
Hence Russia is at once a gr
warning and a great lesson. Y
in spite of all this, Fascism h
done more real harm to Euro
than all that Communism has do

Russia presents, therefore,
great challenge to Christianity
give due weight to the social a
economic aspects of any toleral
human life. By its grasp of an i
tegrated life and by the commu
character of its achievement
would be folly not to recogn
that Russia has an essential co
tribution to make to Europe
civilization. The present assoc
tion of the democracies with
Russia which is battling for t
deliverance of Europe is
tremendous significance for t
future.

What is good in Communis
has to be conserved and what
evil exorcised. A meeting pla
has to be found where the evils
an historic civilization, again
which Russia has all along strive
and the evils into which it its
has fallen, may be eliminated, a
the positive good of both syste
brought together in the post-w
order. If we fail to do this t
prospect before Europe will inde
be desperate.

* * *

AFTER the visit of the Archbishop of York to Moscow he very wisely said : am much more cautious in making statements about it (Russia) than I wou have been three or four weeks ago." The large crowds which he saw in t churches, it has been pointed out, are accounted for by the fact that the f churches left are naturally overcrowded, often having two or three servi during the Sunday morning. The large cathedrals have always been spec rallying points. The Archbishop's summing up of the general situation true to the facts : " Large numbers conscientiously reject all belief in G The State itself is definitely non-religious . . . there are undoubtedly millio of Russians who are turning to God for guidance, help or comfort in th sorrow and agony."

Cavour—thou should'st be living at this hour : Italy hath need of thee !

Italy at the Crossroads

Caroline L. Johnson

TALY, geologically a ruin, geographically an expression, is all that is left of a great mountainous disorder forming a vast quare, but which eventually umbled away and finally dispeared beneath the waters of e Mediterranean. Corsica, Elba, id Sardinia are all that remain as minders of that high plateau. his happened some millions of ears ago, when the earth was ndergoing some of the last of her lcanic upheavals. From this nvulsion, Italy emerged with a ographical position giving her limited possibilities of power id dominion over all the thenown world.

Almost an island, with sea on ree sides, it has a great landass thrusting right into the heart Europe, between the Alps—the ain of the Po—from which shortts through gorges cut by the vers Rhine and Rhone and their butaries provided easy access om south to north, as Hannibal d his elephants discovered to the rprise of the unsuspecting omans.

Italy's was a dual role—a marine nation, master of the Mediranean trade, and a ruler exoiting the rest of Europe.

Hundreds of years later, the discovery of America and the consequent rise in importance of the lantic Ocean, took from the editerranean its former adntages, for without coal and iron ly was unable to compete with e industrial centres of the west. t, for more than a thousand years, from the foundation of Rome in 753 B.C., until the fourth century A.D., Roman Italy conquered and administered every part of Europe south of the Elbe and Danube.

She enriched herself incredibly at the expense of the vassal States, but she left undoubted cultural gifts, and the concepts of law and order which shaped the destinies of all those countries for all time.

The geological accident which enabled her to conquer the whole of the then known world brought with it very definite draw-backs. The mother which gave her life threatened repeatedly to take it from her, for Italy is the land of volcanic eruptions. Through the ages, the land has been covered with thick layers of *tufa* or *tuff*—soft rock composed of volcanic ash. These *tufa* layers are extremely porous and have had a decided influence on the whole Italian landscape, often covering areas of several thousand miles. The classical seven hills of Rome are heaps of this volcanic deposit.

The Appenine chain which severs the Italian peninsula throughout its length is also the result of pre-historic disturbance. Limestone is its greatest constituent, encrusting the older and harder rock formation. But limestone is apt to slide. Ancient Italians, inured to this sliding process, were wont to take periodic surveys of boundaries of estates, to see whether the stone-marks, indicating the confines of one property from another, were in

their regular positions. Modern Italians are reminded again and again of this peculiarity every time a railway is pushed out of shape or a village rolled to destruction down the embankment of some green mountain-side.

Realizing that base rocks of the ancient geological structures push their way out on mountain-tops, it is not surprising that the Italians have perched a great number of their towns and villages on the tops of the high hills. They took to these uncomfortable eyries, far removed from the main routes of communication, not so much for reasons of safety from mortal enemies, as primarily to avoid sliding to death.

There is a great similarity in the history of all nations. Settlers seek a homeland and fight for a living space. Italy, with advantages of position, was the magnet which drew the Italic tribes who gave their name to the peninsula. The Greeks settled in Sicily. Carthagenians came from North Africa, Etruscans from Asia Minor. Survival is to the strong, and, as generation succeeded generation, it seems that these latter folk were to remain for some centuries. It was they who crossed the Tiber and joined the Latium villages into a State, under the leadership of Rome, which was a small trading city, standing at a ford of the river.

Her history is a long and obstinate struggle for freedom and the right of her citizens to extend her boundaries. Rome built up a huge citizen army, to which she could add recruits as necessary from neighbouring States who saw the wisdom of allying themselves to a people intent on absol sovereignty. The growth of Roman Empire was a grov without plan. The Romans fou themselves, as time went occupying themselves in a gigan administrative experiment. It v unsuccessful, and in the end c lapsed completely. World-w State-craft was a problem too to unravel. To-day, the age- riddle confronts the peoples Europe and the Americas.

GLADIATORIAL combats, umphs, oratory, Christian m tyrs, the Catos, the Scipios, Jul Cæsar, Diocletian, Constantine, Punic Wars—all the colour pageantry of decades, the rise a fall of dictators, the conflict of a bitious personalities, the long p cession of Cæsars, the rise and of senates, frontiers creep steadily forward, Britain added the Empire, the erection of migh pallisades—one between Rh and Danube, the other thro across Britain. The Roman Emp was an accomplished fact.

Compulsion and cruelty ; pr and display ; no steadfast hap ness ; the unfortunate outc and wretched ; the fortunate v and selfish ; Roman holidays, w gory excitement in the are offered as a panacea for the creasing unrest of the times ; n seeking " salvation " from the c tress and weariness of the ag confidence in priest and tem waning ; an epidemic of disg and mental insecurity. And, Judea, when Augustus Cæsar ru in Rome, Jesus was born, in wh Name a religion was to arise wh was destined to become the offi religion of the entire Ro Empire.

The doctrine of the Kingdom of God was the most revolutionary idea that had ever taken hold of men's thoughts. It challenged the established habits and conceptions of the times, and demanded an entire re-fashioning of the life of struggling men, and the sweeping away of their precious securities. Small wonder that its full significance was uncomprehended and that its impact on the established ideas of the age shook the four corners of the world !

The astonishing prophecy of a kingdom which was to make all men one together in God, disturbed the foundation of the economic world of Rome. Here was some new and mighty force come to drag mankind from smug complacency, and the private reservations built from social service, into the sunlight of a universal, religious life—no property, no privileges, no rights, no inducements, no reason, no reward, save Love. Men were dazzled and blinded. It was hard to believe, let alone understand. The priests trembled. There seemed no choice but that He or they must go. This was something bewildering, soaring, mighty, far beyond the grasp of Roman soldiery. Could this Man be taken seriously ? Was He perhaps mad ? Laugh ! Scoff ! Crown Him with thorns ! Put upon Him the robe of imperial purple ! Give Him one brief hour of Cæsardom and that, they imagined, was the end.

The might of Rome crumbled. Her civilization almost perished. Beside the ruins bearing silent witness to her glorious past, two things survive—the Roman Law, and, despite the years of cruel persecution, the Christian belief, which perished not, but gave light in dark places.

The mind of common man was awakening. He had now the courage to form his own judgment on prince, pontiff or creed. Trade in Italy revived ; cities recovered. Venice, Florence, Genoa, Naples, Brindisi, called to them many travellers, and where men trade and travel, they talk and think. Dawn of the Renaissance. Italy was now a country broken up into small States, each ruled over by a " despot " or " prince." The new learning seized their imagination. They invited scholars to their courts, extending to them their patronage, making it possible to work without the fear that without money to live by, enterprise would fail. The majority of these scholars were from Florence, the " Home of the Renaissance," where " schools " of painting and poetry thrived.

From Italy set forth a certain Venetian—Marco Polo. He travelled to China. Kinsai (Hangchow) he considered a lovely city, reminding him of his own Venice, with its lagoons and canals.

Two centuries later, Columbus of Genoa, a student of geography, with a thirst for exploration, set off to discover new lands. He died a broken-hearted man, without realizing that he had discovered a vast continent. The honour of giving a name to this new land fell upon Amerigo Vespucci, a Florentine pilot who wrote an account of the voyage.

The nineteenth century found Italy rich and beautiful, but defenceless. The spirit of patriotism, quenched by the petty wars of despot against despot, waged with the aid of mercenaries, stirred

with the coming of a so-called liberator, Napoleon. Nor could the efforts of the Congress of Vienna stamp out this newly awakened fire.

FOR fifty-six years, Italy struggled against foreign schemers. That she eventually became a united country is due to the efforts of three men who made her liberation their life's work. Mazzini was the "brain" of the Movement, the association of Young Italy; Cavour was its "soul," and Garibaldi its "sword."

In 1871, Italy won the struggle for independence, and started upon the long-neglected task of putting her house in order. The events of fifty years marched by. The Great War ended. The League of Nations was clearing up the aftermath. Italy expected a vast extension of her territory. Orlando, the Prime Minister, found the Allies unable to fulfil the territorial expectations of Italy. Fear and discontent were universal, unemployment rampant, food scarce and costly. Parliament, always feeble, was at a lower ebb than hitherto. It was hated by the people, who considered that at no time had it conducted the War very conspicuously, and was merely representative of the middle classes. It was barely tolerated by the wealthy.

Men's eyes turned towards Russia, where revolution appeared to be the only way to a nation's self-respect. There can be little doubt that, had there been a strong Communist party leader in Italy at that time, the Socialist, Benito Mussolini, with a contempt for Parliaments and democracy generally, and a hatred of all disorder which did not further his own aims, would never have acquired success for his "*Fasci di Azione Revoluzionaria*"—"Bundles of Revolutionary Action."

While Parliament looked on helplessly, he proclaimed his desire for 50,000 rifles, rather than 50,000,000 votes. Government and Communists were isolated units. His *fasces* were bound together. His opponents forgot the revolutionary Danton's cry: "If you must kill in time of Revolution, see to it that your murders are useful." They killed without discrimination. Patriotic feeling was affronted. Old soldiers were estranged. Soon it became an "eye for an eye and a tooth for a tooth." Mussolini's murders were systematic.

The leaders, such as the socialistic mayors, chiefs of co-operative bodies, and the like, were terrorized into submission or resignation. The Labour Unions flocked to the Fascist standard. Inevitably, Fascism became more socialistic. The power of the bankers, landowners and business men within the Fascist fold suffered diminution. The Communists, in a final effort to recover lost ground, declared a general strike. Mussolini threw down the gauntlet. His army of Blackshirts became a rabble of black-legs. He broke the strike. Communists, still more reckless, broke the State.

Here was Mussolini's opportunity. Facta, the Prime Minister, utterly unable to cope with the situation, the King endeavouring to check his weak efforts, was confronted with Mussolini's demand to be allowed to form a Government.

They offered him a post in the Ministry. He refused it. To save himself from Royalist opposition, he insisted that the King must be King. From Naples, on 22nd October, 1919, he proclaimed the south of Italy his. He demanded the surrender of the Government. He threatened to march on Rome to seize it. For five days, Italy was tense with excitement, wondering what action the King, the Prime Minister and the Communists would take.

"IT has begun." This message arrived for Mussolini. His blackshirts captured the public offices at Cremona. Multitudes of manifestos followed. He drew his legions round Rome. The King refused to appeal to the Army. Mussolini, still in Milan, refused to treat. His demand was absolute and unconditional. On the 29th October, the King telephoned, and later confirmed his agreement. Mussolini was Prime Minister. He formed his Cabinet. The next day he made his triumphant entry into Rome.

His forces were transferred into a volunteer army ; 100,000 boys were enrolled as scouts. He retained a phantom crowned head. The Parliament he set up was to suffer no opposition. He proclaimed that as men were weary of liberty, the liberty enjoyed in democratic countries should never come into existence in Italy. Those who still believed in liberty were rooted out. Some were killed, some fled, thousands were imprisoned on the islands of the Mediterranean. Freedom of thought was slain ; press and radio controlled. Only those ideas and opinions which suited *Il Duce* were extolled. The State was totalitarian.

A despotic rule of two decades. Then, on the afternoon of Sunday, 25th July, 1943, Benito Mussolini disappeared. Fascist dictatorship was fading. The man who called it into being was long ago marked down as one who, should he survive defeat, must stand before a tribunal of free men.

Meanwhile, the people on whom again so much tribulation has fallen, their vision of imperial splendour shattered, have yet to seek a way to freedom. Several roads are open to them. Which will they choose ?

AN UNBREAKABLE LINK.

The clouds of war hung heavily over northern Europe as the last Annual Synod assembled amidst the peaceful and picturesque surroundings of Lake Maggiore. A few weeks later, that which the people of Italy had long dreaded came to pass : the country was plunged into war against its ancient friends.

A message from the Missionary Committee, assuring the Church in Italy of continued sympathy, and expressing a desire to maintain its mission of international Christian fellowship to the utmost possible extent, made a profound impression and inspired an answering determination to preserve unbroken that link which binds together the world-wide Methodist Christian Church.

C. W. Armstrong, in *Kingdom Overseas*, August, 1940.

¶ *American soldiers are to-day learning what Africa is like.*

America's Interest in Africa

A. M. Chirgwin

"NEVER before has the word Africa meant so much to the people of the United States," said Mr. Henry Villard, of the American Foreign Office in a recent speech in New York. "On the morning of November 8, 1942, the name of the erstwhile Dark Continent leaped into the headlines, and America suddenly learned that thousands of her sons had landed on what used to be considered a distant shore." From Casablanca to Brazzaville, from Cairo to Nairobi, American soldiers are to-day learning what Africa is like. Many of them will go back to the States with first-hand knowledge of African raw materials, with ideas about the potentialities of African trade, and with views on the advancement of the African people. America has become interested in Africa.

Before the war, Africa seemed to most American citizens a very remote place. To-day they know that it is nearer to them than any other continent. They know that Brazil is nearer to the strong naval and military bases in West Africa than to the corresponding strong points in the United States. They realize that Dakar or Freetown might become, in hostile hands, a spring-board for an attack on the American continent.

There are, of course, other reasons for America's new-found interest, such as the presence of 13,000,000 Negroes within her own borders, her close links with the Republic of Liberia, and especially her important share in the missionary enterprise in Africa. But, as Mr. Villard admitted, American attention has been focused upon Africa largely because the average American regards Africa as the acid-test of British imperialism.

"While we are well aware," he said, "of the economic possibilities in Africa and the amazing accessibility of that continent, the political aspects of the colonial question are of interest to the American people. I say this for two reasons: first, because Americans are intensely alive to developments all over the world; secondly because the peaceful development of Africa inescapably affects the security of the Western Hemisphere. The appearance of sore spots and frictions in the colonial systems of Africa is surely a matter of concern to us."

SPEAKING with responsibility as a Foreign Office chief, Mr. Villard affirmed that "it is extremely improbable that the United States will accept jurisdiction or control over any part of former enemy territory. This Government has no designs on the colonial possessions of other nations, and no desire to carve out for its exclusive benefit any portion of Africa," yet he was quite explicit that "in a war for the Four Freedoms we Americans desire to discuss the question of political advancement for the natives of Africa . . . Yet great as our desire may be to see the Africans enjoy and profit by political independence, we must remember that only a small minority of the peoples in the colonies has ex-

pressed a desire for it." He pointed out that in Nigeria, for example, many Africans oppose the granting of self-government on the ground that they get a fuller measure of justice from the British courts than they do from African courts.

"WE reserve to ourselves," he said, "full liberty of discussion on such important questions affecting the advance of mankind. But in fairness to the colonial powers who are our allies . . . we do well to reflect that we have minorities in territories under the United States flag who call for self-government. Even though many Americans may agree with them, we would scarcely welcome being advised by our allies to hasten the grant of self-government wherever it is asked."

Mr. Villard ended by saying that "a meeting of the nations interested in Africa at some future date seems likely . . . for the Continent of Africa is bound to play a prominent part in any system of international security which may be devised for the future."

This may appear to some ardent Imperialists an almost unwarrantable interference in the colonial affairs of other nations, and it may provoke Britain to retort that they do not propose to liquidate the British Empire. But putting aside British sensitiveness on colonial affairs, it is important to understand the American attitude in the matter.

America's very existence as a separate nation is due to her repudiation of imperialism and, from the date of the signing of the Declaration of Independence, she has had a deep distrust of everything that smacks of Empire. Great numbers of Americans, who are convinced of the rightness of the Allied cause, nonetheless declare that they are not in the war to restore lost colonies.

But America's interest in Empire is not just negative. The best Americans are trying to be constructive. They want a world free from oppression, a world in which the less privileged peoples are being actively helped towards the Four Freedoms, a world in which all men have equal opportunities. In their view, the colonial status is an anachronism and they warmly approve Lord Hailey's statement that the policy of trusteeship should now give way to partnership. They also welcome the Colonial Secretary's recent proposal for grouping colonies where that is geographically possible, and for making them subject to international scrutiny, while leaving their administration in each case in the hands of some colonial Power. With this in mind, Mr. Henry Villard's words indicate a very close approximation between American and British views on the future of colonies.

Another reason for America's deep interest in the colonial problem is her large share in the missionary enterprise. America is easily the leading missionary country, and something like half the missionary work of the world is maintained by American gifts and personnel. There are thousands of American missionaries working in the colonial territories of Britain, France, Belgium, Portugal and other colonial powers, and they speak with knowledge about the prevailing policies and conditions. As missionaries, they

have no political axe to grind, and they speak primarily as friends of the native peoples whom they serve.

Their views are reflected in a recent report entitled *The Atlantic Charter and Africa from an American standpoint*. It is one of the most important pronouncements on African colonial questions put out by the Christian Church of any country. It may be of interest to refer to some of its recommendations.

Of the findings that refer to political conditions, the most important are, first, to take steps in every African colonial territory to give the people a larger share in the government of their country, in order that it may not be said that measures adopted to meet legitimate native aspirations have been "too little and too late"; second, to accept self-government as the ultimate goal in every colony; third, to provide immediately for adequate native representation in the Legislative Council or Internal Authority of every colonial territory; fourth, to open many more positions in the Civil Service to Africans; and fifth, to submit all African colonies to international inspection, even though they remain under separate European administration.

Amongst the more important recommendations referring to social and economic conditions are: that race-discrimination shall be eliminated and industrial colour-bars removed in every colonial territory; that the improvement of the economic status of the African shall be regarded as a matter of prime importance, and that special attention shall be given to the fundamental problem of the proper distribution and development of the land; that education shall be based on the vernacular, supplemented in its later stages by the European language of the Colonial Power and shall definitely aim at the development of leadership; that more attention shall be given to the food, health, and general physical well-being of the African.

Some of the recommendations have to do with American relations with Africa. For example, that the United States Government shall continue to take part in international conferences and other projects that concern Africa; that American financiers and business men shall be careful to see that African labour is rightly treated in regard to work, wages and living conditions; and that the United States Government shall see that the provisions of the Atlantic Charter are duly implemented so as to protect the interests of Africans, who should be represented at the Peace Conference.

An even more recent report has come to hand from America, entitled *Christian Action in Africa*. It is a record of the deliberations and findings of a conference of Christian people held quite recently in Ohio. Its 169 recommendations deal with almost every phase of African life as seen by Christian people. Its findings on political, social and economic issues are on similar lines to those already referred to. Most of its recommendations, however, deal with specifically missionary matters and are concerned with evangelism and the building up of the African Church; with Christian education and the provision of Christian literature; with Church union

and religious liberty ; with missionary personnel and the African ministry.

Of the African Church, they say: "We have before us a vision of a Church that is fundamentally African ; indigenous, not foreign ; a spiritual home for the African people," and they indicate ways in which the Church can draw upon the cultural resources of Africa to its own enriching and its more speedy growth. Of education, the Report says that it " is concerned... not merely with what takes place in the class-room during certain hours of the day, but with the whole life of the community which is influencing all the people all the time. The aim of the Christian teacher, therefore, must be the development and transformation of all phases of life through the liberating powers of truth and knowledge, directed by the dynamic of Christ's love in the heart." The Report calls for the removal of the restrictions placed upon religious freedom in certain African territories where Mohammedanism or Roman Catholicism holds sway. The African Church, says the Report, must be the evangelistic agency among the Mohammedans. In the Sudan, for example, nothing more impresses the Mohammedan than the existence of a strong and radiant Christian Church. " Only the witness of indigenous Christian groups can result in any major advance." A recommendation of special interest is that American missionary societies should appoint Negroes as members of their Mission Boards and as missionaries to Africa.

Every friend of the African will welcome these pronouncements and will rejoice in these indications of America's growing interest in Africa.

INTO ACTION.

Into Action : The Church Plans Advance, by A. M. Chirgwin, M.A., D.D., Livingstone Press, 2/6 net.

The title and the sub-title of this timely volume are, in themselves, an inspiring challenge. There is no attempt to minimize the hostile forces which confront the Church, but, at the same time, there is no tendency to discount the moral and spiritual resources which are available.

Dr. Chirgwin is of the opinion that " one of the stiffest fights of the next decade will be over the future of the Jews." He is under no illusions as to the difficulties. He points out that to secure justice for the Jews in the peace settlement, and to find a place for them in the post-war world, will be a hard enough task, and he adds that " to reach a determination to present the Christian message to them, with a view to winning them to Christ, will be harder still, and will probably prove to be the acid test of our Christian faith."

An essential value of Dr. Chirgwin's book is to be found in the masterly way in which he enumerates the various conflicts that will have to be waged. He is not unmindful of the struggle that will go on between Church and State, the struggle for religious freedom, and the place of colonies in the post-war world. No one can possibly study this important contribution to post-war planning without being guided and enriched, and the London Missionary Society is fortunate in having a leader who is seeking to inspire his own Society to go into action on a wider front than ever before.

¶ *This article, which is continued from our last issue, deals with problems of "trusteeship" for backward peoples.*

Herrenvolk and Sahib-Log

T. Cullen Young

IN a book written some eight or ten years ago, a man who had spent nearly thirty years in very close contact with certain African tribes, used the following words in connection with the difficulty confronting any ruling race which has committed itself to a position of "trusteeship" and finds that its policy of eventual "self-government" for colonial or "protected" peoples, shows signs of bearing fruit. This is what he says :

> "As a nation we have achieved a certain reputation for success in dealing with backward races, not so much because we have put more thought than others into the relevant problems, but rather because at home we happen to be brought up in a society where relationships as between the more fortunate and the less fortunate have been unconsciously fashioned through centuries so as to be possible with the minimum of friction. When we go abroad into the land of some backward people, the appropriate pattern of behaviour is not difficult for us to assume. It is that of Upper-School to Lower-School ; of landowner to tenant. We find little difficulty in the lands of the backward peoples, for just so long as the inferior is willing to admit his inferiority, and the backward willing to admit his backwardness, without resentment.
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> "We fit into the situation with ease, so long as the other party accepts the appropriate rôle. But we break down the moment that he ceases to do so. The moment that the subservient and docile refuse to continue so, we are nonplussed. We have had no training for such a situation."

These words are true. Our salvation—which, however, has not yet been achieved—lies in the fact that we are willing to learn. However far we have been pushed into situations resulting in official sanction for repressive or discriminative measures against the erstwhile docile, now become troublesome, we will not, as a nation, agree to such things provided they are brought to our notice. Both Kenya and Southern Rhodesia know this. That is why they make every effort so to present their pressures upon the home Government in such dress as will evade or by-pass any opposition from British public opinion.

But when we move south into the Union of South Africa, we find quite a different situation. Though one of the self-governing Dominions within the British Commonwealth, all internal or domestic emphasis is upon the self-government ; only in external affairs is the idea of "commonwealth" with Britain occasionally popular. Any suggestion that South African Native policy should pay heed to British public opinion arouses anger. And South African Native policy refuses to admit that there is any inherent difficulty to be met when Bantu peoples, once docile, now cease to be so ; when men who once accepted the epithet "backward," now know that it is not permanently true.

Native policy to date is guided by definite intention to keep the Bantu in their place, and has behind it a form of religious belief

vhich stands firm on an Old Testa-ıent interpretation of racial re-ıtionships. The sons of Ham are ›orn into continuing servitude ; he place assigned to them is one f continuing subservience to the eeds of a *Herrenvolk*. Were it ot for this piece of Old Testa-ıent exegesis, the Union's motto, *Eendracht makt macht*, would be n insupportable irony.

What, then, must have been the houghts of the South African roops who were detailed not so ›ng ago to form a guard of ıonour at the return of the Emperor of Ethiopia to his capital ? That was certainly a very ironical ituation. In their own cities of he South, such a man of colour vould not so long ago have been lenied the side-walk, the tram-ars or the buses ! And, by the Policy of Segregation which—part from one recent hint in the ›pposite sense from General Smuts—still holds the field in the Union, and whence, incidentally, t has crept northward into Southern Rhodesia—this kind of liscrimination was intended to ıave permanence.

Furthermore, it is this Dominion n our Commonwealth of Nations hat makes no secret of its in-ention to claim a principal voice n the development of the North, is part, at least, of its reward for ervice in Ethiopia, in Somaliland, n Eritrea and in Libya. Potential Quislings of the *Herrenvolk* theory nay be already (if one looks for hem) found in the North ; on he Copper Belt of Northern Rhodesia, in Nyasaland and in Kenya.

The British Government, here n London, will need the watchful nd wise support even of a war-engrossed people, if we are to come through the years ahead without disloyalty to the central principle of our national life, and, without some unwitting treachery to people of darker colour than ourselves, who have been trusting to us.

It will not be forgotten that it is only a few years since the House of Commons and its appropriate Secretary of State were hard beset in the matter of trusteeship obligations to Bechuanaland, to Swaziland and to Zululand. We may, at any time now, be hard beset by new pressures brought to bear a little farther North. Only in so far as we realize that there is deadly danger in a wrong use of the "sahib" position, which would be disastrous for our relationships in Africa (as it has been so very nearly disastrous for our relationships with India) can we hope to rise, as a country, to the point of absolute resistance. It is not merely that there may be Quislings of the *Sahib-log* theory well entrenched in the Union of South Africa. What of ourselves ?

Yet there is not only danger from South Africa. There is also, and recently, a ray of hope. What here immediately follows is very largely direct quotation from a special report that was written there as 1941 drew to its close. The writer is a man who has had forty years of contact with Africa, east and west, and who recently, in the midst of a visit on quite a different errand, found himself appealed to, that he remain to help in working certain schemes for the social betterment of the African population in a great municipal area where at last the danger of existing policies has become apparent to a few thinking people.

His report shows that the first faint signs of change are visible; that even in the Union of South Africa there is hope in this matter of changed relationships between rulers and ruled.

But it is, so far, only a first, tiny gleam. "Here," says the writer of the Report:

> "is the greatest need that I have come across in my forty years of African experience. The public must be brought to a sense of their duty towards the Africans. X. . . . has done wonders and is building up a wonderful Native Affairs Department. But he was getting desperate, and could not see where he could get the man to interest himself in the thorny problems of providing vocational guidance to some, at least, among the thousands who are growing up in a miserable environment, with practically no control apart from Reformatory or Gaol.
>
> "It does X—— great credit that he has been able to carry his Council with him so far; standing almost alone in his concern for the welfare of the workers for whom he is responsible. He has been ably seconded by Miss——, though she is heavily burdened, taking a man's place during the war. But, between them, they have ideas and plans for the African. Among the generality of South Africans there is little help to be got; indeed, among non-missionary folk X—— is a *rarissima avis*. He must be supported. The amount of opposition he has to meet, and the grievous lack of understanding, makes his fine, liberal work terribly hard. He is big enough to refuse to be daunted, but where can he get liberal-minded men of any real understanding to work under him?"

To any who know South Africa, it will not seem at all an exaggeration to see a very real gleam of something new and very full of hope when men—even if only one or two—who are influential in municipal affairs, have the condition and the need of the black folk laid upon their heart. But there is more from South Africa recently than this. Three incidents, almost coinciding in time, must be put on record.

THE first is provided by the students of the great University of the Witwatersrand at Johannesburg, who recently voted on a motion that the students of the Fort Hare Native College be invited to join the National Union of South African Students. That is to say: the black students of a college (which, apart from missionary influence centred in the Lovedale Institution, Cape Province, would not to-day be even in existence) may be invited by the white students of the Transvaal to come in with them, on a basis of intellectual equality, to the discussion and control of student interests. The voting was 168 to 54, and the motion passes to the Governing Board of the National Union. What the view will be at the University of Cape Town it is difficult to say. At the old Dutch College of Stellenbosch, the forces of conservatism and prejudice will be at their strongest. But at any rate a motion has been put and passed in South Africa which, a few years ago, would have been held to be absolutely foredoomed to failure, and anyone of sufficient courage to bring it forward held to be a menace to the safety of his white race.

Another ray of hope comes from a speech by the late Governor-General, Sir Patrick Duncan. He

was laying the foundation for a new Social Hall in a planning scheme for the coloured people's location near Port Elizabeth, and he came out into the open against the country's policy of low wages for its native workers. "We hear much about New Orders," he said, "but no order can be acceptable to a civilized people which results in one section being driven down to conditions of poverty which make healthy body and mind impossible." If Johannesburg has given its ray of hope through its students, Port Elizabeth, the great educational centre over on the eastern seaboard, has provided hope in its new planning for decent living for the African; with not only decent houses at low rents, but with a heightened scale of wages at the same time.

The third ray of hope comes from, perhaps, the most significant of all—from South Africa's Premier, Field-Marshal Smuts. Its most significant message lies in a frank admission that "the policy of Segregation has failed." He was speaking at Cape Town before a meeting convened by the Institute of Race Relations. In presenting to his audience his views upon the responsibilities of Trusteeship as between an advanced and a less advanced people, he did two outstanding things. He declared that the policy of Segregation has failed. Further, by open implication, he joined South Africa with Britain's Colonial theory of oversea responsibility, as embodied in what we know as "League Principles." And this latter is, for South Africa, a most notable pronouncement.

What, then, has this to do with us? It means that, even in this time of world war, and just because this war is being fought in opposition to a certain theory of *Herrenvolk* (or *Sahib-log*) overlordship, we must reinforce by every means open to us, all effort to bring colour-bar to an end. There are already Christian congregations in Britain which have, on their own initiative, sent to His Majesty's Secretary of State for the Colonies their Resolutions indicating that they, at least, are awake to the opportunity of the times. Through them, and such as them, His Majesty's Government hears at least the authentic voice of the Church.

Many individual men and women are in touch with their Members of Parliament. Many clergymen are leading the thoughts of their people in the direction of Christian duty as this new call to an emancipation campaign is heard. For our hands are not yet clean, and we know it is only with hands that *are* clean that we can wage an honest fight against the "master-race" theory as developed by Hitler. It is definitely as an emancipation campaign that certain members of both Houses of Parliament view this matter, though, for the majority in both Houses, only the vigorous prosecution of war, as war, counts, and the question of our national standing on one great underlying moral issue is not yet seen in its full importance.

Can we ordinary people in any way influence events in this great historical crisis of our national career? The answer is that it was men and women just like ourselves who won the emancipation fight in the interest of weaker peoples when the moral issue faced our

nation in its first crude form ; that of slavery or no-slavery under the British flag. And if anyone asks now : " Where can we begin to-day to exert pressure against those hostile to racial collaboration free from colour-bars ? " there is at least one answer ready to our hand. It is not the *only* answer, since the main opposition is entrenched—as we all know—among the great financial and industrial interests, but it is an answer closely related to ordinary men and women like ourselves ; men and women whose Christian sympathies lead us to an instinctive understanding of much in the ideals and aims of British Socialism.

Perhaps the saddest feature in African industrial affairs to-day is the apparently wholesale desertion of the ideal inherent in the word " comrade " by white workers when the conditions of their work place them beside black workers. The exclusion of Africans from the trade unions is as good an example as need be sought to show how the poison of racial discrimination is at work in the very place which might have been thought immune through inoculation with the serum of comradeship.

The white trades unions have secured their status *vis-a-vis* the employer. As " comrades " they stood loyally together during the decades of strife till the position was won. But *vis-a-vis* the African fellow-worker, who may conceivably train on to be a competitor in jobs which are at present reserved for whites, all idea of comradeship goes by the board. It is known, of course, that the level at which the African worker lives—his standard of comfort and of material needs—is such as would allow him to do these jobs at a much lower wage level than that which the white worker requires. Comradeship admitting him to trade union equality would at once jeopardize the white workers' security of employment. Comradeship, therefore, goes by the board.

At this level of contact also, then, we are in the situation described by the words quoted here earlier. It is not only the magistrate or district officer who finds himself nonplussed when the erstwhile " backward " no longer consents to be so regarded ; when the easy relationship as between Upper-School and Lower-School no longer works. *The Labour leader and the Trades Union Congress to-day face the same issue.* The manual worker belonging to the white race finds, perhaps, if he is a thinking man, to his amazement and disquiet, that his position is making even of him a member of the *sahib-log* against which all his life he has declaimed.

Truly the emancipator's task to-day is no whit less than that to which Wilberforce and his fol-lowers applied themselves in their twenty years' fight a century and more ago.

" During the feeble infancy of colonies, independence would be fatal to them, but no sensible parent deals with a son of twenty in the same way as with a son of ten. Nor will any Government treat such a province as Canada in the way in which it might be proper to treat a little band of emigrants . . . who need the protection of the flag . . ."

Macaulay's *History of England*.

I. *A member of a tank crew gives some field flashes.*

Thoughts on Going Into Action

G. F. Hallett (British North Africa Force)

AS the first light of dawn appears in the sky, the heavy British tanks move forward, hrough a mountain of dust, on o their objective across the hill. The enemy lie on a ridge, some housand yards away, firmly enrenched behind their guns. Inide the British tanks, it is zero iour for the crews. The start line s some hundred yards behind hem ; the Germans are in front.

While the gunners work fevershly to free their machine-guns rom the clogging particles of dust hat so frequently plant themelves in the guns' working parts, he wireless operators are in comnunication with their troop-comnanders, receiving their final orders or the attack.

The tank-commanders, viewing he No-man's land that lies before hem through their tank periscopes, tell their drivers to bear left little : "Steady, driver. Right, eep on. Straight ahead !"

Straight ahead into the unknown.

All manner of thoughts flash hrough a man's mind as he faces he unknown. It may be that he hinks of a quiet, happy day that e once spent on the Thames, on ome beautiful stretch of river, anked by lovely woods. Or it nay be that the thought of the joy f seeing again a sunset from the ussex Downs, or of seeing the hepherd gathering together his heep, to protect them from the langers of the coming night.

The man going into action thinks ovingly of the beauties of God's reation. Is he going to see them gain ? And his wife and children, at home, in England. Is he going to see them again ?

Across the sights of his gun, as in a mist, the gunner sees the beloved face of his wife, the smile of his young baby, the gentle look of his mother.

And the driver ? As he gathers speed, the hill in front seems to melt into darkness, and, instead, there appears before his eyes the fast-flowing brook, woods of bluebells, banks of primroses, gardens of roses. He sees the gentle sunbeams playing on his wife's hair, his baby son lying peacefully in his cot, his mother sitting by the fire.

Every man sees clearly, perhaps for the first time, how rich have been his gifts from God, how dear they have become to him. And in that moment, as he faces the unknown, when life and death lie in the balance, consciously or unconsciously, he thinks of his God.

He may hold fast the crucifix that his mother gave him in England, and he may recite some passage from the Bible, or, on the other hand, he may bathe himself in his thoughts of the beauty of England, of God's beautiful creation.

And, when the battle has started, when the German guns roar, the mortars fall, and the anti-tank gun flashes, he will go bravely forward, strengthened from above. For, although there shall be but five men in his tank, shall there not be also a sixth man ? A sixth man that shall keep watch.

And Christ will also be on the battle-field. He will be behind the hands that press water down the

throats of the wounded, behind the arms of the stretcher bearers, and behind the fingers of the Red Cross doctors. He will be in the voice of the Padre that ministers to the dying, and He will be in the hearts of those that show mercy.

There are many instances of men in action being strengthened by their belief in the nearness of Christ. When the 4th British Division came over to North Africa, to play their brilliant and gallant part in the Tunisian campaign, there was a small group of men on one of the ships that held a prayer-meeting each night on the top deck. Each evening they prayed for strength to be with them in the conflict that they knew must soon come. And there, on the high seas, they made their peace with God, and prepared themselves for all that might befall them.

Two of these men were killed in a tank attack on the village of Sidi Abdullah, near Banana Ridge and Longstop Hill, in front of Medjez-el-bab. When they were buried, two little Bibles were found on them. One other man from that little group of believers became in charge of the men's water truck, and it was his job to see that all the fighting men got plenty of fresh water each day.

Working all hours of the day and night, taking water to his comrades, he sometimes had to drive dozens of miles along mined roads in the pitch dark, to find the water points. Yet, by being always cheerful, and by never grumbling, he became a constant inspiration to all. His strength was gained from above, and never a day went by but he read passages from his Bible, and was ready to pass some cheering message on to his comrades. His advice to others was always to put their trust in Christ and they would have no fear.

That religion can give great courage to men under fire was evident when this man came under machine gun fire and bombing from the enemy. Under the trial of such dangers, his words were always the same : " Thy will be done." He showed no fear.

All His life on earth, Christ fought the powers of darkness. He is always at the side of those who fight those same powers today. And our soldiers know that Christ keeps watch on every battlefield, that He is ever near them wherever they may be, for their hearts tell them that Christ is always working with them : that He is in action.

THE LIGHT OF ASIA

More appropriately than the above title, Lama-Buddhism might be called the " Blight of Asia." Mongolia—" land of mysterious doctors, prophets, sorcerers, fortune-tellers and witches ; land of ill cattle and ill people " (Ossendowski)—has several brave pioneers, sent out from Assemblies of Brethren. From one of them (Mr. Sturt), who was imprisoned there by the Japanese, we have received a thrilling account of his experiences and an urgent call for recruits when the war is over. It is not widely realized that Assemblies of Brethren have nearly a thousand foreign missionaries, and while the world at large owes much to their sound Biblical ministry, Christian lands (so-called) owe much to their steady influence. The article which follows is from the pen of one of their number Montague Goodman F.R.G.S.

Some significant facts regarding work among the troops.

Huts and Rest Rooms for the Forces

Montague Goodman

IT is a matter of common knowledge, as well as a subject of real concern, that, speaking generally, the youth of our land has, during the period between the conclusion of peace in 1918 and the outbreak of war in 1939, drifted more and more from any pronounced attachment to, or even passing interest in, religion. There has, indeed, been something of a mass movement of the present generation from organized Christianity, which bodes ill for the Churches when the older generation shall have passed from the scene.

The existing war conditions have, however, not been without their effect upon this position, and there are some remarkable indications of trends in a more hopeful direction manifesting themselves among the armed Forces, which are not only deeply encouraging in themselves, but which may point to even greater things in the future. The present writer can, of course, only speak from facts which have come under his own notice, but these are certainly significant and worth recording.

The Army Scripture Readers and Soldiers' and Airmen's Christian Association has been in active and greatly expanded operation wherever the Forces of the Crown are scattered throughout the world. In this country its activities have included the opening of Huts and Rest Rooms in upwards of thirty centres, with a view, not merely of providing pleasant and ever-welcome amenities for men and women during off-duty hours, but mainly as a means of making contact with them in the hope of winning them for Christ. To this end, Readers are selected, both men and women, who have had experience in spiritual work among youth, and who can be relied on to make the most of such opportunities as may present themselves to them.

THE experience of the past four years has disclosed a surprising response from quarters which were thought to be most unpromising, if not impossible, hitherto. Not that there is anything in the nature of an eagerness to attend Gospel meetings evinced by men and women to whom such things made no previous appeal, but there is most certainly not only an entire absence of resentment, to say nothing of hostility, to the message when it is presented to them, but a surprising willingness to hear it. It is safe to say that hundreds of thousands have heard the Gospel as a new message, and have heard it not only with interest, but with arrested attention, leading in many instances to an awakened concern.

Nor has the matter rested there. Many hundreds have been found seeking Christ, and professions of conversion are of constant occurrence in practically all our Rest Rooms. Some, indeed, have recorded individual conversions to a surprising aggregate in number —300, 400, and, in one place, upwards of 500 men have been led, one by one, to faith in Christ, to

the great joy of our workers. Among the women also a similar experience is reported, though on a smaller scale at present. In one Women's Rest Room the devoted Lady Reader reports fifty-two individual girls brought to the Saviour in the past six months.

All this, wonderful in itself, is more so in its implications. It is indeed a vindication of the Gospel (for no other message has proved of like effect) and it points the solution to, perhaps, the greatest problem of our day. Our young people are not apparently interested in religion. They can become absorbingly interested in Christ.

¶ *For the information of our many Overseas readers.*

Some Credit in Being Jolly !

THIRTEEN Million British Homes have had to be blacked out every night for four-and-a-half years. Lights in streets and on vehicles have been so dimmed that accidents are inevitable. Ration books are more important than cheque books. Long waiting queues at under-staffed shops in dismal weather are trying to health and patience. Buses and trains are reduced in number. Every able-bodied man between the ages of eighteen and sixty has essential war duties when his daily work is done. Even in cases where such duties are not compulsory, millions have volunteered for service. The Home Guard recruited 2,000,000 volunteers. Every woman between the ages of twenty and forty-five is registered, and, with certain exceptions, is called upon for forty-eight hours per month for Fire Guard duties. Death and destruction may strike peoples' homes any night. Huge areas have been swept by fire, and the scenes of devastation in the heart of London resemble a battlefield.

Seven million women are in overalls, doing, in many cases, heavy and dirty work. So many are on buses that when a child saw a male conductor, he exclaimed : " Oh ! There's a man conductress ! " Thousands of meals are served in community feeding centres. Cars are only allowed for essential work. The British citizen is the most highly taxed in the world. The people have put thousands of millions into National Savings. Tens of thousands of women are in the Land Army. Millions of gardens are growing vegetables instead of flowers. Holidays are rare, and seaside holidays merely a tradition. Britain had to prepare a thousand miles of coast line against invasion.

Britain is an island aeroplane-carrier. Welfare centres are run by volunteers. Hundreds of thousands have volunteered as blood-donors. The British Trade Unions have suspended their rights for the duration, and many workers have twelve-hour shifts.

In addition to all this, the British people have suffered partings and death in response to the call for " blood and tears, toil and sweat," because, in spite of all terror, the love of freedom demands the sacrifices and hardships necessary for victory. Restrictions have not been imposed : the people have clamoured for them.

The foregoing is condensed from a beautifully illustrated booklet : *A People at War*, the reading of which reminds us of Mark Tapley's favourite comment, that there is some " credit in being jolly ! "

¶ *The tribes come in their thousands: an interesting account of medical work among them.*

The Nigerian Mines

P. W. Barnden

"WHITHER the tribes go up"—this reference, of course, was to the tribes of Israel who went up to Jerusalem to worship, but perhaps one may be forgiven for taking it out of its setting and applying it to the hill country of Northern Nigeria and the tribes of the Western Sudan who come there.

They come in their thousands; they come from all points of the compass; they come from great distances, and they are men of diverse tribes, tongues, customs and religions. Perhaps half of them are Moslems and the rest various bands of pagans, with a few Christians.

They come to make money, but the majority manage to lose it again. It is the lure of the tin mines which has, like a magnet, attracted so many to the Bauchi plateau. The British Government, too, has offered them every encouragement, for they are needed particularly just now to help in the War effort.

As we look at them, each man revealing his tribe by his face markings, the cut of his hair, or perhaps just the shape of his head, we marvel at the disintegration that is taking place these days in Central Africa: for, not only do we see all parts of Nigeria represented, but from French territory, to the north, and east beyond Lake Tchad, from Wadai, Darfar, and even Kordofan, men are coming together to gather the wealth of Nigeria. "There's a Divinity that shapes our ends, rough hew them as we will"—and surely the Spirit of God is leading out backward people from places quite unreached with the Gospel, and bringing them unconsciously to where they may get to know a new way of life in Christ.

Up in the Hills is a mission hospital. Day by day, the sick and suffering arrive—some on foot, some carried pick-a-back, some by donkey or horse, and others even on the carriers of bicycles, whilst patients from the mines are usually brought in by motor car. Recently a three-ton lorry rolled up, and disgorged forty-six cases. To make matters more difficult, most were from a tribe that lives a long distance away and few could speak any language intelligible to the staff. Added to this, the majority of these people, though plucky and good-tempered, have no idea of discipline or of honesty. Some were very ill, with meningitis, pneumonia or malaria, whilst others simply wanted to dodge work.

One man said that he had dysentery, and the next four said their illness was the same, so all had to be kept under observation. Each patient was given a blanket, a mat and a bottle of water. Before long, several of them were missing, together with our hospital belongings. One very bad dysentery case threatened: "If you don't give me food I'll commit suicide!" Another disappeared for three days, and, on his return he explained that he had just gone to a certain mining village to collect a debt from his brother, and now

would like to complete his treatment. Yet another patient, with an ulcer on his leg, went off to a neighbouring market and played a gambling game called *Chacha*. He was about to part with his hospital blanket, when the Headman turned up, just in time to collect it for us.

Blankets had to be marked in big letters with black paint on both sides, otherwise the lettering could be turned inwards and remain unseen. Native patients are allowed to wear these blankets as coverings when they come to early morning service, for it is then usually very cold.

Dark clouds, however, have their silver linings, and here is a story of a man who finally responded to the call of Christ. He lived across the Benue River, more than 300 miles away. Some years ago, he left home to make his fortune on the mines. Having worked there for a considerable time, he got ill and was brought to hospital, where he stayed for two months. During this period, he frequently heard about Christ, but postponed decision. On his discharge, he moved to another mine, where a missionary preached on most Sundays and the man liked to go and hear him. Subsequently he became ill again, and his master sent him to us for treatment : back to hospital ; back to the message he had neglected ; back to the love that would not let him go. This time he surrendered.

Another man from a Moslem tribe on the borders of Bornu, decided to become an *Almajiri* (i.e., the disciple of a "*Malam*") and journeyed from town to town, following his Mohammedan teacher, whilst learning Koranic prayers for the good of his soul, and the holy art of begging, for that of his body. He found no satisfaction in this mode of life, however, so, when in course of time they came to the tin fields of the plateau, he left his teacher and became a mines labourer.

Working with a pick and shovel, one day he struck his leg and developed an ulcer which would not heal, so he was sent to our hospital. There he remained several weeks. The new message appealed to him, and before he left, he became a Christian. Back at his camp, he found three others who were following Christ. One of them could read, so every Sunday they met for prayer and Bible study.

WE heard nothing of him for three years, but one day he appeared again, with another ulcer, and told the following story : "Soon after you saw me last, I received news of my father's death, and had to go home to look after his farm, which I inherited. Our cattle were herded along with those of my uncle, who hated me because I was a Christian, and made it difficult for me to speak of Christ. Nevertheless, I found another young fellow who desired the message, and we talked frequently together as we herded the cattle. We were forty miles from the provincial capital, where we had periodically to drive the cattle to market. In that town was a native clerk who used to preach the same Gospel to the people. He spoke in Hausa, so I could understand him. I try to arrange for my friend to accompany me when I can, and so we

help each other to know more of the truth."

SO, from among the tribes from afar that come to the Hill Country, men are being captivated by Christ.

We have spoken of people coming from a distance : now for a tribe near at hand, actually only ten miles away, just over the western plateau edge, where the land drops suddenly a thousand feet to the plain below. On the sides of that steep approach the people lived, until recently building their huts one above the other, up the very face of the escarpment.

When the British first occupied the country, a company of soldiers followed a path that took them right beneath this Ganawuri village. The inhabitants, seeing in them unwanted strangers, showed a great sense of humour and presence of mind by throwing bee-hives over the cliff on to the heads of their victims below : a joke over which they laugh to this day.

These people are tough. One night, one of them heard a racket in his goat hut. A hyena had lifted the logs from the entrance and was inside, having a good time. Without hesitation, he rushed in and grappled with the intruder, who, with his teeth, scalped him and destroyed an eye and an ear, as well as doing other damage. The next day, a white man passed by, and seeing the man's condition, advised the neighbours to take him to hospital at once. They replied : " It's no use ; he is certainly going to die. Leave him alone ! " Nevertheless, as he was still with them on the fifth day, they brought him to us, just alive —in an awful state and now maggoty ! Hot drinks, warmth, and gentle dressings, with a comfortable bed—and prayer—brought him through, and in a few days he was restless to be home again.

These hill people are of the pygmy type, with round heads, thick necks, short bodies, and long arms and legs. They are practically nude, and their bodies are rubbed with oil and red earth, while the same application to their hair suggests a sponge dipped in red paint. They are obviously a pretty raw lot, and I could well believe it when a neighbour told me he had seen several of them fighting over the intestines of a donkey, dead on the road-side. Their fathers were cannibals, and their " superior " neighbours still refer to them as the " man-eaters," and, until recently, would not visit their villages unaccompanied. We say " until recently," for then something happened.

About fifteen years ago, a young Christian couple from an adjoining tribe settled among them. They were allowed to stay, for they were quiet and peaceful, working their own farm and eating their own food. Moreover, they were found to be both friendly and honest—qualities rarely seen together in that country. The new comers were not afraid of evil spirits, wore no charms, and told of a Good Spirit who knew all about them and still cared.

So the leaven of the Gospel began, and, in due course, amidst much opposition, the first convert was made. One day, he was found to have Sleeping Sickness, and the tribal wiseacres saw, of course, the obvious connection between cause and effect. A man cannot for-

sake the tribal spirits and get away with it. But he received medical treatment and recovered, and by now his wife had joined him as a Christian. After a time, he became very ill again, and, climbing up the steep hill-side, he arrived at hospital in a very bad way, with pneumonia. Anxious days passed as his condition grew worse until he became unconscious.

His wife, with a baby on her back, was splendid. She did not weep ; she did not despair ; she just worked hard to help him, giving sips of sugar water with a spoon, and carrying out all our instructions to the letter. She knew her God could save him. It was a crisis for him, for her faith, and for the work in that village. What could we do ? We gathered at his bed-side and, in desperation, took the matter to God in passionate prayer. He must not die ! Surely, for the honour of God's name, he must live. That evening he was better, and so he continued to improve each day until he was well enough to return home with his overjoyed wife.

The work grew in that village, and in a few years there was a large company of believers. Later, a neighbouring village wanted an evangelist, and he offered and is there to this day.

Great changes have taken place in that tribe. Their Chief is now a Christian ; Sunday is observed as a rest day ; the Christians give tithes of their goods for God's service ; many native airs have had words of Scripture set to them, and are sung with new meaning as folk go about their work. A large church has been built, entirely by the natives. The Gospel has been translated into their tongue by the wife of the evangelist and printed by the British and Foreign Bible Society. They have a flourishing Boy's Brigade and a Women's Fellowship, with an attendance of 100—and have never had a European missionary to stay amongst them.

Is this change just superficial ? Early this year, the hospital had to put up some war emergency huts, and urgently needed bamboos. They were difficult to buy just then, so we asked the evangelist if the Christians would go out and hunt for some. If they could bring in about 250 it would help greatly, and we would pay current prices for them. A few days later, up came fifteen people, each one carrying a bundle of twenty bamboos. We then offered payment, but they said : " No, this work is for God, and we are His servants —besides, this hospital has often helped us."

And so changes are taking place. Fetishism, with its cruelty and witchcraft, is being slowly overcome. The magnetism, not of the mines, but of Him who said : " And I, if I be lifted up, will draw all men unto Me," is bringing the tribes out of darkness, into the light and liberty of the children of God. Christ is doing this in the Hill Country—" whither the tribes go up."

"While women weep as they do now—I will fight ; while little children go hungry as they do now—I will fight ; while men go to prison, in and out, in and out—I will fight ; while there is a drunkard left ; while there is a poor lost girl upon the streets ; while there remains one dark soul without the light of God—I will fight. I will fight to the very end." General Booth. Quoted in *Salvation Army Year Book*, 1944.

Pioneering Among Redskins of South America.

A Forgotten People

F. C. Glass

The following article from the pen of that master of colportage, Mr. F. C. Glass, will stir the desire, that lies deep in the heart of every missionary-hearted Christian, to reach with the Gospel the primitive savage in his wilderness home. Amazonia, the last refuge of the disappearing aborigines of South America, has called many such, and God is blessing and using those brave men and women who are hazarding life itself in this great adventure. It is not so widely known, however, as it ought to be , how sparse and widely-scattered is this aboriginal population. Dr. Laubach tells of a region into which twelve young enthusiasts have recently flung themselves, only to find that within a radius of some fifty miles, there are only about fifty souls !

The Evangelical Union of South America, of which Society Mr. Glass is a valued and honoured worker, is not unmindful of the need of these dwindling tribes, but feels that the task is one for the Brazilian Church and the native-born Brazilian, rather than the foreign missionary. To reach these Indians, one has to traverse vast territories, far more populous than these forest wildernesses, and with people who not only need the same Gospel, but who, when won for Christ, will make more efficient pioneers than the foreigner can hope to be. This the Evangelical Union of South America is making its first task.

Editors.

THE Indian population of the Continent of South America has been roughly estimated at from ten to twelve millions, but, considering that a vast interior of central Brazil is still almost an unknown land, such figures are very problematical. Of these Indians, probably more than half are of civilized or semi-civilized tribes, such as are commonly met with in parts of the Argentine, Paraguay, and the great Andean Republics, as well as in Brazil ; whereas, in the central and north-west regions of Brazil, there exist numerous tribes in a complete state of barbarism, some even reputed to be cannibals. The districts they inhabit are many hundreds of miles away from the nearest outposts of civilization, in a geographically unknown territory, where they live with as much freedom as when South America was first discovered. The writer has been in personal contact with five of these tribes. They engage in much inter-tribal warfare, and, among others, the Chavantes of Matto-Grosso has long been feared for the terrible audacity and cunning of its warriors. When they strike, destruction is certain for they never do so without choosing a most opportune moment, after months of incessant spying, by way of preparation.

At the end of 1941, an important Government expedition, on a specific mission to the Chavantes, descended the River Araguaya, and travelled up its great tributary, the *Rio dos Mortos* (River of the Dead), seeking to make friendly contact with these Indians. After receiving many gifts, such as delight the Redskin's heart, the Indians seemed to reciprocate this kindness by their own gifts of fruit, which were received in all good faith by the members of the expedition. Alas, they soon discovered that the fruits were poisoned, and when the effects began to show themselves, the

Indians turned upon them and brutally massacred all but two of the whole party, who alone escaped to carry the terrible news back to the civilized world.

Another important expedition of 200 men is now on its way to the same dangerous region, and to the north-west of it, to try and open up one of the darkest spots on earth, between the great Araguaya and Tapajos rivers, to the light of civilization. It is estimated that they may be away two years. The writer has good reason to think that they will fail, and perhaps disastrously. He has just been thanked by the Government for his warning in the Brazilian press. As a missionary, he would say: what *is* possible with God may not be possible with man.

Happily, all tribes are not of such a ferocious character, as, for instance, their near neighbours, the Carajas, who inhabit the eastern banks of the Araguaya, and the big Bananal Island of that lovely river. Like the former Indians, the Carajas are of a specially manly type, and noted for their muscular beauty, such as we admire in Roman and Greek statuary. Though as primitive as their dangerous neighbours, they are less energetic and animal; quieter and more attractive in manner and appearance, but most agile hunters. In common with almost all other tribes, they have beautiful, long, black, glossy hair, which, parted in the centre of their foreheads, flows loosely over their shoulders: apart from this, their bodies are hairless. Their colour is of a handsome coppery-bronze, which shines like the polished metal itself. Their eyes are very black, almost animal-like in their brilliance and nervous restlessness—always alert to ascertain the cause of the most insignificant sound or movement made in their neighbourhood. They choose their own chief, who is blindly followed in all concerning hunting, fishing or warfare. They use no kind of clothing whatever, and are perfectly unashamed though they often paint themselves with a brilliant, scarlet, vegetable colouring matter, chiefly for protection against mosquitoes.

These Indians are still in the "Stone Age" (*sic*), using stone axes, hammers and arrow-heads. In the manufacture of these arms they often show great skill and artistic taste, and it is possible to distinguish one tribe from another by the manner and decoration of their bows, bone-headed spears and arrows, stools, and so forth; in this they seem to have something in common with the Incas of Peru. They live principally on fish, shot with the bow and arrow from their "dug-out" canoes with an occasional change, in the way of river-turtle, wild boars and deer, with which latter the forests abound. They use no salt whatever with their food, but enjoy it as a sort of sweetmeat. The flesh is roasted on spits, and the fish is sometimes cooked by wrapping it in a banana, or other large leaf, and burying it in the sand. A fire is then made above and left till the fish is cooked. I am told that the result is excellent, but a far more common style is by roasting whole, scales, sand, and all, on trestle tables of green sticks, as I have often witnessed. They have very few fruits or vegetables, and little or no notion of agriculture.

Many years ago, while I was on a visit to the city of Goyaz, a group of some ten Carajas visited that place. Their quite unclad, improper appearance, right in the centre of the city, made such an impression that the local Government obliged them to accept some conventional print shirts and trousers. The way they tried to don these strange garments was most ludicrous. They had not the slightest idea of how to put a shirt on, so we had to go to their aid. With some difficulty, we got their arms in correctly, while they stood in a most helpless and half-suspicious kind of way. Finally, the humour of the situation seemed to dawn on them, and they indulged in many gutteral guffaws and comical smiles.

I am afraid they made short work of the Government generosity as soon as they departed, though one of them remained with me and became my pilot, and, we hope, was converted before he died. This visit opened up the way for two long pioneering journeys by the writer among these most attractive people, along the banks of the Araguay, and down some 2,000 miles to the mouth of the Amazon at Para.

The tribe particularly referred to are easily distinguished by a circle, about the size of a shilling, cut with a sharp stone on both cheek-bones. Most tribes have some such distinguishing mark which is a fatal hindrance to their being assimilated by the "pale-face" and his civilization. One must first get hold of the children.

The Caraja home life is of an affectionate kind, and Indian mothers are very attached to their children, as well they may be.

"A great and festive day in an Indian village on the river banks, is when the infant warrior is named. The babe is first annointed with a kind of vegetable gum, and then covered with beautiful, small, white feathers, while its little head is decorated with a kind of crown of large, gay-coloured feathers. Thus prepared, the child awaits the terrible ordeal, while the mother, convulsed in sobs, is held in her husband's arms. It is just before daybreak, on the highest ground of the village. Their companions are gathered round, chanting some crude, but not unmusical Indian melody, and awaiting the first peep of day. As soon as the first ray of the rising sun appears, the *bare* (a kind of witch-doctor), starts jumping and gesticulating in an excited manner. Suddenly, with a loud yell, he pronounces a name, and, at the same moment, seizes and pierces the lower lip of the poor baby with a sharp-pointed bone, used for this purpose. The name is chosen on the spur of the moment, and depends on what chances to catch the *bare's* attention at the time. It may be a cloud, a passing bird, a leaf, a palm-tree seen afar off against the brightening sky, a vanishing star, a butterfly, or a humming-bird. The gathered Indians all repeat the chosen name: "*Pio-dudo*," and "*Pio-dudo*" is re-echoed through the village. He thus receives official recognition as a member of the tribe."*

Later on, an ornament of wood or shell is inserted in the orifice pierced in the young warrior's lip. Still later in life, the other distinguishing marks, already referred to, will be inflicted on him, and he is then entitled to all the tribal rites and privileges. It should be noted that though all these tribes have much in common, yet

*Graham.

THE

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they vary considerably in character and approachableness, as in language also.

Speaking generally, the Indians have many unwritten laws, which seem to show that the Spirit of God sometimes works even among barbarian races, and independently of Churches or missionaries, when necessary. Polygamy or adultery are punishable with death. The unmarried of both sexes are compelled to wear, as a distinctive mark, a kind of broad, black garter, stitched on above the knee, and a similar band on their wrists. These are removed when marriage takes place, which is only effected when a young man gives public proof of his physcial strength and ability to protect his wife and carry her off in case of danger. The orphans of a deceased warrior are always adopted by the chief of the village and supported by the tribe, which also supports the old and infirm among its people—though aged Indians are very rare, for obvious reasons. Their religion is a kind of spiritualistic sun-worship, but they have no idols, which is significant.

Attractive and romantic as these surroundings seem to appear, there is, nevertheless, much that is tragic and inexpressibly dark in the existence of these fine and lovable people. It can well be discerned in the restless and unsatisfied look in their eyes, as they gaze into your own. Only the Gospel can alter that.

IN conclusion, it is not possible to speak positively as to *how* the great work of reaching these Indians can best be initiated, but very great and earnest prayer and prudence will have to be exercised. The site for the first mission station is of primary importance and will call for great consideration, among other reasons, on account of the tremendous floods, which, in the rainy season are common to these regions. A friendly, white man's base should be of fairly easy access down-stream in case of peril or need. The mosquito menace must be reckoned with, and malaria also, in the flood season. There are many hardships, but many compensations.

Great faith and courage are required to face the privations and perils of such a life, and special gifts too. Few have the right qualifications. Considerable care and grace will be needed ere the naturally suspicious and timid nature of these Indians can be overcome, and their confidence and respect won by example, patience and love. The few Redskins who have come in contact with the white people have generally been most cruelly and unjustly treated, and have been embittered in consequence.* Then, their language must be acquired by dint of observation and a keen ear, for it is generally an unknown and unwritten one. To this end, it is essential that, as far as possible, the missionary should make his home among the Redskins themselves, for most of the time. Meanwhile, something should be done to improve their social condition. They must be taught to help themselves by learning the rudiments of agriculture, the use

*Especially is this true in northwest Amazonia, as the writer has had occasion to verify. *All* tribes are not like the Carajas, and are often dangerous.

of tools, the making of cloth, and, perhaps, the rearing of domestic animals—all of which things they are completely ignorant of at present. But this is anticipating too much : the need of this hour is for the *right men*, and for the means to start such a work.

So far, comparatively little has been accomplished for these Indian tribes for whom Christ died, for the difficulties and dangers entailed have been considered too great. A fine start, however, has been made by a valiant group of young Britishers in the northern State of Maranhao, under the auspices of the United Fields Mission, but they only touch the fringe of this great need.

Are there no David Brainerds to-day ? This valiant soldier of the Cross was not kept back by similar difficulties and dangers when, over 150 years ago, he gave his life for a small tribe of North-American Indians that has long since became extinct. Yet not altogether extinct, for there will be many who, as a result of Brainerd's noble self-sacrifice and example, will take their place among these " kindreds and tribes and tongues " that shall stand before the Lamb clothed in white robes. Must not these living ones be represented too ? May not God have some special work for you to do in this matter ?

AN AREA AS VAST AS EUROPE

In Brazil, the 90,000 Indians are scattered over an area as vast as Europe It, therefore, needs to be emphasized that Indian evangelization may be compared to that of the aborigines of Australia rather than to Congo and Papua where the population is over ninety per cent. native. Brazilian Indians are referred to as being either " tame," or " wild," according to their attitude towards their civilized neighbours. Tame Indians have their villages near to inland towns and are easy to reach. The " wild " Indians are hostile to all outsiders.

The unwritten Indian tongue is hard to learn, and the missionary will face grim reality, not romance and glamour. A " call " to work should be confirmed after residence and experience in Brazil—to the experienced missionary, not to the raw recruit.

THE LOWLAND INDIANS.*

Eleven missions are working among the Lowland Indians in Venezuela Colombia, Ecuador, Peru and Brazil. It is estimated that Indians are decreasing at the rate of two per cent. per annum. It is believed that the reproduction rate is nil. There are said to be a total of 90,000 (1938 figures) in Brazil. Many are lost to tribal organization through absorption into the surrounding population.

Although in the last decade the difficulty of the task has been attested by the murder of missionaries of two societies, real progress has been made. The nature of the task and the distribution of the Indians have become more clearly known. The societies that feel a genuine vocation for the work have acquired a wider experience. And, although the task will remain a " pioneer " one for many years to come, the first emergence of a lowland Indian Church is here and there evident.

**World Dominion Survey on the Lowland Indians*, 1939.

The following was a broadcast on the B.B.C. Home Service which we publish with kind permission.

The British Empire

Captain L. D. Gammans, M.P.

ON Wednesday afternoon when the news about Italy came through, I was sitting in a hotel lounge in East Anglia. The B.B.C. played " God Save the King," and everyone stood up in that rather sheepish sort of way which is characteristic of the British when they are trying to hide their emotions.

As it so happened, it was in an East Anglian farmhouse that, on another September day, I heard Mr. Chamberlain's voice announcing that we were at war with Germany. Was that only four years ago? It seems more like forty.

Now, I am not going to review those momentous years ; the time is not yet, and I am not the man to do it. But I want you . . . to cast your mind back just to one period three years ago. It was when France had collapsed, and Italy had just declared war. It was when the Germans had just come to the other side of the English Channel, two hundred divisions of them, and about ten thousand tanks. All we could muster here was less than one division, and only a hundred and twenty-eight tanks and a few shot-guns and pikes.

We seemed then to stand alone. The whole future of the civilized race depended on us. But actually we were not alone at all. It was not we of Great Britain who saved the world in 1940 ; it was the British Empire, and don't let us forget it. By ourselves we could not have done it. It has been a long, sad road from Mussolini's bombast in 1940 to Badoglio's surrender ; from the dark day when we had to abandon British Somaliland to that September morning when the British and Canadian troops crossed the Straits of Messina. But what a different story it would have been but for those divisions from Australia and New Zealand, the Fourth Indian Division, the South Africans, men from East and West Africa, the people of Malta, and now, by a most happy turn of events, the Canadians as well. The fall of Italy has been, in an overwhelming degree, an Empire show.

We hear a lot nowadays about new world orders, which may or may not work. For heaven's sake don't let us forget one world order which has worked and upon which any post-war order must ultimately be built. It was this conception of international relationship, called the British Empire, which induced Canada, which was three thousand miles away from the war, and Australia and New Zealand, which were about ten thousand miles away, to declare war for a principle ; which has brought over two million volunteers to the Indian Army ; which has produced a Field-Marshal Smuts and the South African divisions, and which gave us Malta, Gibraltar, Cyprus and Ceylon, without which our prospects, even to-day, would be dark indeed.

But for the British Empire the Swastika would not only be flying over Buckingham Palace ; it

would also quite likely be flying over New York, Moscow, Buenos Aires, and every capital city of the world. But for the British Empire you would not be listening to me now ; or, if you were, it would be from the German-controlled London station—that is, if you were still alive and had not been murdered, starved to death, or shipped off to Germany as slaves.

No greater tragedy could happen to this country, to the United States, or to the world than that the British Empire should be so weakened, or should so lose faith in itself that it cannot play its part in establishing world security and prosperity after the war. But quite a lot of people are attacking it and belittling it. I do not mean only the Japanese, who have attacked us with arms. (Although here, it is quite as well to remember that over twenty million British subjects are living in occupied territory—in Burma, Malaya, Borneo, and Hong Kong. These British subjects are suffering all the miseries and horrors of Japanese occupation, and, like the peoples of occupied Europe, say to themselves every day, " When will they come and liberate us ? ")

But, worse than any Japanese, are the people who are attacking us with *words*. I mean the people here at home who seem to have lost faith in our Imperial mission, and the people you find in the United States who quite honestly believe that the British Empire is contrary to the spirit of the Atlantic Charter.

Away with all these white sheets and hair shirts. I am sick of people who are continually belittling this—the greatest achievement of our race, and who go round the world finding virtue in every country but their own. The British Empire, with all its shortcomings, omissions, mistakes and lack of interest, has for many years given to hundreds of millions of mankind of every race, colour and religion, three of the four freedoms of the Atlantic Charter —freedom from fear, freedom of speech, and freedom to worship God as they will. Make no mistake about it, if we walked out of our Colonial Empire, as some people seem to suggest, not many of those freedoms would remain in most parts of it after forty-eight hours.

TO me, the British Empire is like a ladder on which many people are climbing, all towards the same end—full and complete self-government. Some, like the great Dominions, reached the top long ago ; others, like Ceylon, Jamaica, Rhodesia, were practically there. In India it is not a question as to whether or not the Indian people shall be independent—that was settled years ago—but under what conditions and to whom shall be handed over the little that remains of British rule. I, personally, feel that when that day comes it will mark the supreme achievement of the British Empire. We found India rent with anarchy and civil war. It is we who have created the conception of India as a nation.

Let me put to you a personal question. Can you cast your mind to those terrible autumn days of 1940 and ask yourself this : Why was it that with all those fantastic odds against us we were saved, we alone of the great countries of

Europe? Good luck? The stupidity of the British, who never know when they are beaten? Well, that may satisfy some people, but it won't really do. I believe we were saved by the mercy of God, and let us not be afraid to acknowledge it. We were saved because, in spite of the flabbiness and the false values of the past twenty years, there was still something worth saving.

I believe we were saved, too, because there was a task—or rather two tasks—which only we could do. We did one, when in those dark days of 1940, this rock-like people, not for the first time in history, and probably not for the last, with apparently no chance of victory, and little hope even of survival, stood unbowed and unafraid, defending all that remained of liberty and civilization.

But that is not all the story. I have always felt that this war is not merely a war against Hitler. It is also a war for the soul of the British people. To-day we have found our soul; we found it on the beaches of Dunkirk, in the blue English summer skies of the Battle of Britain, in the desert sands of Africa, and in the Archangel and Malta convoys. We have found it, too, in the bombed streets of London and our other great cities, in our factories and mines, and in the harvest fields of a re-born countryside.

But have we found our soul to lose it again when the war is over? Because then will come the second great task for which I believe we were saved. It is the task of providing moral leadership to a sad and stricken Europe, a world of starvation, pestilence and anarchy, where man has lost faith in man and may even have begun to doubt the goodness of God. It is our task, too, to be worthy of being the centre of this great Empire of ours, to finish the job of leading all those peoples to self-government and economic security. We have to remember the fourth freedom of the Atlantic Charter—freedom from want for every man who calls himself a British citizen, whatever his colour, race or religion. I verily believe that it was for these tasks that German tanks never thundered through Kentish lanes and German gibbets never stood on Tower Hill.

IF we are to be worthy of our deliverance and fulfil our destiny to our Empire and the people of Europe, we shall need many qualities in those difficult days after the war—courage, unselfishness, singleness of purpose, dynamic leadership, and a sense of the values that really count. But there is one other quality we shall need, too—a spirit of adventure and initiative. Never let that disgraceful banner of "Safety First" fly again from our national masthead, and don't let us have too much talk about security; security for those who need it, for the young, the old, the sick, and those who have fallen by the wayside in the battle of life; but for the rest of us adventure and the chances that come from a restless spirit and high courage.

These are the qualities for which our Empire and the world will look in the post-war years; these are the qualities which made us a great imperial people, and these the only qualities which will keep us such.

Strange Days in India

M. McKelvey

SURELY these are strange days in India—days of unbelievably, amazingly high prices of the cheapest foods. Days when one tells some poor, pale skeleton, crawling to the back door for dysentery medicine : " Here it is : but be careful what you *eat* ! No pulse, or corn bread, or vegetables : just a little rice, and drink the water it is cooked in, too." One is met by a blank state : " Rice ? We haven't seen rice for months ! Where would I get rice ? " The obvious answer is to give some from our own small store—which is done.

Strange days—when oil is so closely rationed and difficult to get, that our children's Christmas gift, an oil-burning refrigerator, has not been in use all this grilling summer long, and we watch our little oil lanterns with hawks' eyes, turning them down or out as soon as possible.

Strange days—when one applies desperately to this and that Government agency for " Government " quinine for charitable dispensary work ; when, though we are ready to pay the devastatingly high price (for India's sake and by self-denial along other lines), and promise to see it go into the sufferer's mouth (and not into his hand, to be taken away and not used because it is bitter), and to use it sparingly—still we often cannot get one grain.

Strange days—when, if one sends for a new earthen water-pot (new ones permit of faster evaporation, hence cooling the water better) costing from five to eight cents., we receive the change from the Rs. 1 note (thirty-five cents) in very dirty, oily *post-cards*—for India is hoarding her small change and her metals. This fact makes house-keeping anything but a pleasure, as many small shop-keepers will only accept the exact money. Imagine buying a small tin of soup at home and trying to pay with a dollar bill ; the shop refuses to take anything but change, and the alternative is to spend the entire dollar (which you cannot afford) and which leaves you in exactly the same " fix " for the next shop !

Strange days—when this terrible war has so bound up folk of all faiths into one gasping prayer : " How long, Lord ! " One common grief, one question : " What next ? " so that no one needs any introduction at all in speaking of the things of God. One can take advantage of anything to " preach a sermon."

For instance, on a recent journey, there sat beside me a very pretty, stylish, well-educated, " citified " young Hindu wife. She had just been married and, having fulfilled all the proper ceremonial rites and customs, was being taken by her brother to her new home. Having garbed herself beautifully in a silken sari, and with her hands full of powder, lipstick and other toilet accessories (young India—brought up on cinemas !), she suddenly turned to me on her way to the bath-room and said hesitatingly : " Pardon me, but could you loan me your tooth-paste ? " I don't know which of us was more embarrassed. I had thought I was experienced, but in forty-one years I had never received a request like that. Taken aback, I stammered : " Why, I'm sorry, but I haven't any ! " I could fairly read the uncomplimentary thoughts in her mind, so I hastened to add : " You see, a woman of my age has a different sort of teeth—and uses a different sort of cleanser, too ! "

That broke the ice, and we both laughed. After she returned to her seat all " made up," we talked of the real things for a long time. She had been educated in a mission school at Lahore and possessed a Bible, but she had got out of the habit of reading it. However, she made some commitments that day, and to one higher than I, let us hope.

Pray for the many of " Young India " who are " Westernized," and often unreachable by the ordinary ways of evangelism. If " store teeth " and tooth paste could open a door that day to this one, then He has ways of reaching the others too.

How to bring about a new order in this crisis of civilization.

Christianity Could Bring Nations Together

K. Freeman

THE day has dawned when Christians, as such, must feel and show a wide concern about a great many secular activities, for it is becoming more and more obvious that the wide field of the common life of society within nations can no longer be directed by Governments alone, but by the Christian Church, with a faith that must come alive and make a decisive contribution to the new world order. For, either the Gospel *is* "the power of God unto salvation," or it is nothing more than the repetition of a message from long ago, which has no bearing upon to-day.

The world could not have appeared worse when Christianity was founded than it does to-day, and for this ghastly failure the professing Church must bear the rebuke of her Lord. It may be that this is the time for learning afresh what the foundations of Christianity really are. We can easily say what they are *not*, but the world is tired of negation and seeks, in its hour of need, a *positive* evangel.

It is to the Christian that the universal vision in the first instance must be revealed, for all proposals for a new order, based upon anything less than the conviction that every human soul of every race is of absolute value to God, are destined to fail. Who knows better than the Christian, that, through the power of Christ, it is possible for a German and a Briton to live in harmony, and for a Japanese and a Chinese to meet as brothers? The Church, therefore, cannot be left out of all plans for international reconstruction. It only remains for members of all Churches to decide whether or not they are going to be Christian; if so, then they have a definite contribution to make towards the spiritual foundation upon which the new world order must be based.

A refusal of responsibility can be nothing short of calamity; either Christians must stay within the Church and raise their voice as one man, or neglect the challenge, and thus miss the greatest moment of opportunity to provide a witness that will influence the destiny of nations.

If the lack of harmony between nations can produce such a hideous disruption as we see to-day, surely a Church united by a dynamic word of reconciliation is as necessary a factor in the healing of discord and the establishing of the right relationship between man and his brother as are conferences and consultations around the maps of the world to decide the frontiers and the rights of nations. The establishing of world order is too large a problem for any Government to tackle alone; both Church and State must share the burden, and I visualize an awakened Church having a tremendous influence at the Conference Table—a Church inspired by sound judgment and Christian love. The stupendous question for the Church is whether she is able to settle her differences, for divided against herself she must remain impotent.

To-day, God can no longer walk with nations ; they are not of the same mind. He has tried many ways of getting them to adopt His way—the only true way of life—but, in their persistence in following their own desire, they have become scattered. There is enmity and disruption. It is the Gospel alone that is able to transcend national frontiers and racial differences. God calls for men to-day who, mindful of Him, are prepared in their hearts and lives to keep a brotherly covenant ; but where can such men be found ? Can the Church universal be trusted ?

GOD has deigned to love men eternally, and neither rank, nor culture, nor nationality, nor grime of sin can make Him less determined to uplift humanity in love. Reverence must begin at the feet of God, and if totalitarian régimes degrade human personality, the Church must believe profoundly in the dignity of human life ; only so can she take part in the planning of a saner order. It is a hallowing we need, a care for the rights of men within all nations ; but these things, as well as sorrow for all deadly sins of our age, must be based upon a reverence that is not an apologia for a great Teacher or Social Reformer whose reforms we are not prepared entirely to sanction, but a passionate belief in Christ that will be convincing because it is based upon the knowledge that His way of life is triumphant certainty. This will mean a revision of religious values ; in this time of upheaval everything stands to be lost or reunited, for only out of a Church in travail can a Reformation be born.

The first duty of the Church in this hour of crisis is to return to God and to bring men and women with her. The potential source of strength for the human race in this hour of desperate need is the Universal Church, and if something great in the way of renewal were to happen in the Christian Church, it could bring nations together as nothing else could.

This is the crisis of civilization, and a fellowship of believers who know the answer to the world's agony and the world's sin, in perfect unity of purpose and stripped of apathy, inspired by vision, with a reverent hallowing of purpose, is the instrument God is waiting to use to bring about His new order. The Church *must* become involved in politics for the world-wide Church has a voice in the new international order. She has a contribution to make to peace aims, and a word of healing to proclaim through the Gospel of conciliation. She *must* raise her voice in all that would arrest the development of good-will, and while acts of barbarity must be punished, vengeance is neither Christian nor common sense, and this she cannot allow.

The German nation includes a suffering and persecuted Church. The same can be said of almost all Europe ; we are all united in a true fellowship of nations. What else is the Universal Church ? Such a Church holds the destiny of the new order, and the conception of nationality in the future must have a sacred, and not a secular foundation.

I. *An island which became famous in a night.*

Madagascar in War Time

By our Special Correspondent

MADAGASCAR, so long in the world's backwaters, and overshadowed by Africa, woke on the 4th May, 1942, to find itself heralded in the head-lines of the world's Press. It had become famous in a night. It had lain forgotten by newspaper correspondents ever since 1895, when the French invaded and annexed it, deposing Queen Ranavalona III, and absorbing the island—whose area is about half as large again as France itself—into the French Colonial Empire.

Suddenly, Madagascar was found to be a most important place, a strategic base, a very bastion for South and East Africa, until now quite oblivious of it. The Allied Governments realized, what the good old pirates of an earlier day discovered, that Madagascar was a very good place for holding up ships that go East, and might prove to be extremely useful to an enemy, and very serious for the Allied cause. From the British Prime Minister downwards, the island came to be recognized as an extremely valuable link in the chain of Allied defences. Its magnificent natural harbour of Diego Suarez, capable of sheltering the whole of the French fleet, was seen to be the key to the Indian Ocean, and very vital to the Allied convoys to Africa and the East.

For long, Madagascar had been known to mission-loving people as the wonder field of missions. Its story of martyr heroism, and the phenomenal advance of the Christian Church in the highlands of the interior, following after the baptism of Queen Ranavalona II, gave it a foremost place in the annals of missions. British politicians and Statesmen, and Colonial offices—except, of course, that of France—found difficulty in even placing the island, or in pronouncing the name of its capital. Soon, however, the Press and the Radio were daily giving readers and listeners lessons in the island's geography, and the occupation of Diego and the later march on the capital, made the names of even out-of-the-way villages familiar.

The fall of France, and the resultant armistice, had immediate repercussions in the Colony, which, right up to the British invasion, remained loyal to Vichy. The result was a two years' blockade that, month by month, increased in hardship. The immediate outcome of the armistice was the demobilization of the army—much to the relief of the conscripted troops—and, it might be added, to that of many of their European officers. The blockade, however, for Madagascar naturally shared the fate of France, soon began to bring hardships. Commerce gradually but surely began to stagnate as soon as stocks became exhausted. The result was soon seen in wide-spread unemployment.

The Press and the Radio, inspired by Government authorities,

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reflected Vichy, and the British people were daily castigated. Missionaries, even those of long standing in the colony, and other British residents, began to be suspect ; spies were stationed near and around their houses, which, in many cases were even searched ; arrangements were made for their internment, and their movements were closely watched, as were also those of native mission workers—especially those who had the temerity to visit their missionaries.

Everywhere, fear, uncertainty and suspicion abounded. Missionaries had their movements hindered and curtailed, not only by the extreme lack of petrol or its synthetic substitute, but by suspicious administrators. Soon, and with increasing seriousness, supplies of nearly everything began to disappear. Happily, there was no lack of food, at least for the native population. Europeans were not so fortunate, for no imported goods could come in after a while.

The acute shortage of cloth of every description was—and is, up to the time of writing—a matter of very serious import for all members of the community, but especially for the natives. Their custom is to buy calico and prints at Christmas for the hot season, and flannelette for a warm garment for the winter. Few have any stock of clothes, and blankets are an absolute essential. But season followed season and not a yard of material could be found anywhere, save only in the "black market." The people were in rags, with no hope of getting anything. The position became serious, for it was not just a question of ornament, or even comfort, but health. Sickness and death were tragically abnormal.

ALL departments of mission work suffered severely by the lack of transport facilities and by this shortage of clothing materials. Scores of scholars were absent from school simply because they had literally nothing to wear. This also definitely reduced every congregation, especially in country places. Pastors reported cases where there existed only one *lamba* for the whole family—the man using it to go to his work, and the wife borrowing it when he came home to do the errands for the family, whilst the children huddled together, semi-naked, in the kitchen around the embers of a fire, or in the cold, unable to stir out at all.

Paper shortage and dwindling school supplies of every sort, which finally gave out altogether, crippled every department of the work, resulting in a sort of lethargy or sense of frustration which seems to have settled down on the work as a whole.

Over against this sombre background, one thing has stood out in striking relief, it is the amazing generosity of the Church folk throughout the island. The French Mission, and then the Norwegian, were soon face to face with financial difficulty, for they were entirely cut off from their Home Boards, and, in fact, for a long time had no knowledge of their whereabouts, or even if they still existed. The British Missions, on the other hand, had no doubt at all as to the whereabouts of theirs, nor of their Board's anxiety to keep them supported, but they were baffled to find the means.

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The island was entirely cut off. Fortunately, cables came through, but nothing more solid. The dilemma provided an opportunity for the expression of Christian brotherhood that was not missed. Adversity brought us all nearer to one another, and gave chances of helping one another that were eagerly embraced. The Inter-missionary Council, too, became a most helpful medium, and, through its agency, brought most valued and generous financial assistance from the International Council of Missions in America.

But if it gave the European and American Churches and Mission Boards an opportunity to play the Good Samaritan, it acted no less as a spur to the native Christians of every one of the missions working in the island to compass in fuller measure (where it was not already entire) self-support.

The London Missionary Society, the *Mission Protéstante Francaise*, and the "Friends" Mission, had gone far along this road already, but they went even farther; whilst the Norwegian and American Lutheran, and the Anglican adherents, took up the task in an excellent spirit—the Churches of the Norwegian Mission especially, for they not only took over the financial responsibility for their very large mission work (the largest of all the Evangelical Churches in the island) but even came to the help of their Norwegian *ray amandreny*.* There can be few, if any, people anywhere as generous as the Malagasy Christians. Here was an occasion to show it, and they did so right royally.

THE blockade had the effect of causing a great deal of unemployment in the towns, but forced up prices in the country districts, so that the agricultural folk got more for their produce. Later, when the Imperial and South African troops came in, prices soared higher and higher, in spite of the efforts of the authorities to control them. The strange anomaly was that the people appeared outwardly quite poverty-stricken. They might have money, but they had no clothes; and the poor were desperately poor. Not a single yard of calico, nor any other sort of material could one buy; not a reel of cotton, or a packet of pins—except at fabulous prices in the "black market."

School attendance was reduced by half. Churches had sadly depleted congregations. The residents at Diego Suarez had benefited so much materially by the coming of the British forces (in that lavish supplies of food and clothing followed in their wake) that the rest of the island waited hopefully for its turn, but the kindly gesture was not repeated. Instead, the natives—who, in the simplicity of their hearts, had regarded the British troops as their saviours from a dreaded Japanese invasion, and who, because of their love for the British missions that had first sent them missionaries, welcomed the soldiers so warm-heartedly—were soon made to pay for their temerity by their French masters.

Those who showed signs of pleasure when the troops marched in, or brought them gifts of fruit and eggs, were quietly marked down by some of the numerous secret spies of the *Sureté*, (Secret Police service), called to the police-

*Missionaries: literally "Father and Mother."

stations and beaten without any enquiries or charge.

THE position became scandalous over a wide area, both in the central region and on the coast. Officials still loyal to Vichy—and they vastly preponderated—attempted to wreak their spleen on the natives, and openly upbraided them for the help they gave to the "invaders." Missionaries were untouched, but their people—that is, the adherents to Churches under their guidance—were daily subjected to bullying, indignity and cruelty. Oftentimes this was on trumped-up charges void of any foundation. In other cases, fines and sentences for small misdemeanours were increased tenfold and more than would have been imposed in normal times. It was a bitter experience for many missionaries to watch these things being perpetrated daily, and to receive begging appeals for help.

A council of the representatives of the three British missions was hurriedly summoned, and *démarches* were made on the British authorities—at that time at the helm. Some redress was achieved after a while. But why these acts of violence at all? The reason probably was this. By its defeat at the hands of Germany, France had lost prestige, and had even lost "face" before its own Colonial subjects. French officials felt this very deeply, and determined to show that they were at least masters in their own colonies. Later, when the Free French régime was established, overtures were made by the Inter-missionary Council through the President of the French Protestant Mission, with some degree of success. But all is not well even yet. One hopes that wider counsels will speedily prevail, for the Malagasy are an easily-governed people, and will respond to good treatment. The times call for a second Gallieni!

Two things stand out in happy contrast to all this. The first is that the situation has proved an aid to the propagation of religion over the whole island, beyond anything that the missions could have hoped to achieve in a decade or more. By order of *Maréchal* Petain, every scholar in every one of the Government educational establishments, from bush school to *Lycée*, has to be given definite religious instruction for two hours each week during school hours. This teaching is not given by the teachers on the staff, but by the appointed missionary or native mission agent, both Protestant and Catholic. If possible, this is given in their nearest churches, but if either is too far distant, as in some country areas, then arrangements have to be made for the teaching to be given in the school itself.

Children whose parents have any conscientious objection have some other lesson arranged for them during the time. As this applies to every Government school throughout the island, the missions are given a unique opportunity for imparting to the rising generation a thorough grounding in the elements of the faith. Not only does this mean additional religious instruction for the children of Christian parents in the evangelized areas; it goes far beyond this, for it includes all the children in the Government schools in the unevangelized regions too. Here, in

these as yet undeveloped areas, the Word will find an entrance to the minds and hearts of the children of pagan parents.

In the capital, and other large towns, there are a number of students in the secondary schools, and students at the *Lycée* and high schools, who have drifted away from all organized religion, and who, in an ordinary way, would be out of touch altogether with religious instruction of any sort, but who now are brought within the orbit of the Church's influence. One could hope that the other enlightened countries of the world would follow the example of France, for nothing is more needed for the youth of to-day than a simple faith in God and a knowledge of the ethics of the Master.

Despite the fact that this new *Decret* puts a heavy burden on the all-too-meagre mission staffs, it has been welcomed with open arms by every one of them. Seeing that Madagascar is preponderatingly Protestant, it means that tens of thousands of children will look to the Protestant Churches for this instruction, and pagan areas, where the going has been hard and difficult, will find news avenues opening up for the preaching of the Word.

The second thing touches the inter-relationship of the various missions. The delimitation and allocation of territory agreed to by the seven evangelical societies working in the island (the Society for the Propagation of the Gospel withdrew later from the federation) at the first Inter-missionary Conference in 1913, did away with over-lapping—with its lamentable waste of money and personnel and the interminable friction of contending bodies—laying the foundations of a very happy and helpful comradeship.

These recent years of stress and strain, overshadowed as they have been by the dark clouds of war and international enmity—fraught, too, with so much sorrow and adversity—have brought us all nearer to one another, both in life and work. There has always existed a good spirit of *camaraderie*, but it has been another step towards the goal of closer corporate union.

Madagascar has already gone far along the road in its union work and inter-church membership. Perhaps we are waiting now for our various Home Boards to set the pace for a further forward step; for the Church on the field is very definitely the reflex of the home Church, when it is not already in advance of it. Surely the purging fires of war will weld the Churches more vitally and even more organically than ever before. May the tears of adversity clear the vision of the Church's leaders, that they may see more clearly the larger issues of the Church's witness, and loosen their grip on the old outworn prejudices of denominational differences and theological niceties, so that the witness—needed to-day more than ever—might be more effective.

THE COMORES ISLANDS

Although the population of these islands, which lie in the Mozambique Channel, north-west of Madagascar, is only just over 130,000, there are nearly 700 mosques. The very serious problem of the best method of approach to this unoccupied field is one for Madagascar missionaries.

¶ *The Editor of the "Daily Sketch" has kindly granted us permission to make liberal quotations from an article by Robert Bellaire (former American newspaper correspondent in Shanghai), with the following title—*

Japan's Other War—On Christianity

Robert Bellaire

ONE evening in Shanghai, shortly before Pearl Harbour, I was sitting with Colonel S. Nishihara, spokesman for the Japanese Army. Nishihara had partaken of too much of his native wine, *sake*. Between bites of raw fish he told me of the "virtues" of his Emperor, Hirohito.

"You should become a Shintoist and follower of the Emperor," he said. "Come, now, Colonel," I protested, "I understand you are a Christian, registered in the Christian Church in Japan. You Christian Japanese don't feel the same about the Emperor as other Japanese—or do you?

Nishihara pulled himself together slowly. Obviously, I had deeply offended him. "I was registered as a Christian for only one reason—for the Emperor!" he shouted, glaring at me through bloodshot eyes. "The Imperial Army ordered me to attend a Christian mission school so that I might learn English from your teachers."

"But we aren't dependent on mission schools any more," Nishihara said. "Japan has developed her own teachers. Our universities and hospitals now are far better than the mission institutions."

I asked Nishihara whether the average Japanese felt any gratitude toward the Christian missionaries for the humanitarian work they had done in Japan. "Gratitude?" The little colonel smiled. "Self-respecting Japanese resent the fact that we have had to accept anything from you foreigners. We are a superior race. We descend from the gods. It is you who should be learning from Japan. Some day Japan will control the world. Christianity will be wiped out." A half melancholy look came into his eyes. "You know," he recalled, "I did like those Christian hymns. Very strange music." He launched into "Onward Christian Soldiers."

I found something too sinister in the way Nishihara was singing that hymn. Just a few hours earlier I had reported the bombing of another Christian mission in interior China. That had been the twentieth such raid in less than a year.

Nishihara's *communiqué* that afternoon in Shanghai had said "To-day our planes successfully bombed an *important objective* in Honan Province."

Yes, everything associated with Christianity had indeed become an "important objective." The Japanese Government persistently denied that it was trying to wipe out Christianity, but the facts spoke for themselves.

That Japan's leaders should regard Christianity as a deadly enemy is only natural. Christianity

lenies every doctrine which apan's leaders, and their thou- ands of "thought-control police," ave succeeded in pounding into he heads of the Japanese people. Christianity denies the divinity f the Japanese Emperor and apanese racial superiority. It rges social reforms which would ift the Japanese masses out of eudal and industrial slavery. Christianity teaches "good will oward men," a philosophy of eace. Obviously, any nation in- ent upon enslaving the entire vorld must regard this doctrine as langerous.

The Japanese have another ractical reason for fighting Chris- ianity. Christianity is a religion f hope. Christianity teaches that here is a day of reckoning for vil. To millions of helpless atives of the Orient, whom Japan opes to shackle in eternal and opeless slavery, Christianity has iven faith in eventual delivery.

Japan's plan of operations gainst Christianity on both the nilitary and diplomatic fronts has ong been obvious. First, every Christian mission behind the Chinese lines is to be levelled to he ground by bombing. They ope the missionaries can be illed in the ruins of their missions r terrorized into fleeing from ree China. Few missionaries have ed, but many have become nartyrs. Hundreds of churches, chools and hospitals lie in ruins.

The Japanese have carried out nore than 800 bombing attacks on hristian missions in China in the ast six years. Thousands of hinese and foreign Christians ave been killed or maimed as they ere attending religious services r mission schools. The majority of victims have been young students, sometimes as many as 500 in five minutes.

This massacre has been a long time in bringing itself to the attention of the Christian world. Each individual bombing makes only a small, inconspicuous item on the inside pages of our daily newspapers. But in the aggregate these systematic bombings should go down in history as one of the bloodiest and most ruthless campaigns ever carried out against any comparable number of Christians.

The second front on which Japan has been at war with Christianity has been behind her own lines in China, the Philippines and other occupied areas. The vast majority of Christian missionaries have been driven from their posts, imprisoned, or confined in concentration camps.

Many have been shot, beaten, given the "water cure" or subjected to atrocities too terrible to be described. Christian parishes everywhere have been turned over to Japanese "Christian missionaries" who serve under orders from the Religious Department of the Japanese Army.

These Japanese "Christian missionaries" total about fifteen times as many Christian ministers and priests as have been ordained in Japan in the past thirty years. The majority of them are carefully disguised, specially trained Shintoist priests. Their job is to sabotage Christianity from within. They don't ask the native Chinese or Filipino to give up Christianity. They tell him to remain a Christian, but to forget the lies which the Western barbarians have taught him in the name of Christianity.

BENGAL FAMINE OVER

Yes—But

a medical missionary writes: "Sickness is terrible, hospital packed little children and mothers suffering from the want of food; death rate still high; expenses are three times pre-war; all reserves paid o to stock rice for six months; we have to face May to August, 1944, the lean period between harvests.

And behind all this there is the

DEEP SPIRITUAL NEED

of a rural population imbued with Mohammedan fatalism and the dea Hindu law of "Karma."

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For the Japanese, everything is focused on the Emperor.

Japan's Imperial Way

C. J. Stranks

THE savage warfare in New Guinea and the islands, and, most of all, those last grim scenes on the beach at Gona, have shown to the world the fanaticism with which a Japanese soldier fights. He is not only a superb warrior by nature, but he is also inspired by an ideology peculiarly able to enhance the qualities with which he was born. This teaching is instilled into him very early.

From the first moment that he is capable of learning anything at all, the Japanese boy has it ceaselessly drummed into him that he belongs to a unique race, marked out, by special blessings and special abilities, from every other race in the world. At school, the most important part of his instruction is on this same theme. The accepted text-book of history in the middle school assures him that :

> "Our Empire of Great Japan, ruled over by Emperors in a single line unbroken for ages eternal and with its subjects below matchless in loyalty and patriotism, from ancient times down to the present, has never once received a foreign insult. Such a national character is without parallel on earth, and is, indeed, reason for great pride on the part of our people."*

Long before this, though the story book proceeds to tell him all over again, he has learned, as a matter of sober fact, that the Emperor is himself a god, descended in strict lineal succession from the primal god and goddess who created all things ; that for 2,602 years the divine commission to rule, given to the Emperor Jimmu, has been handed down from person to person in the Imperial line, endowing the Government of each of these rulers with a sacred authority, unmatched elsewhere in the history of mankind. Because of this, there can be no limit to the obedience which the Emperor may demand of his subjects, and, since this rule is divine, and, therefore, perfect, it must obviously be to the benefit of the human race if its sway is extended.

For the Japanese, everything is focused on the Emperor. Children, starting their lessons in the morning, bow to the school copy of the Imperial portrait. Once, at least, in each term, they will hear the words of the Imperial rescript on education, which bids them "guard and maintain the prosperity of the Imperial Throne coeval with heaven and earth."

When the time comes for the boys to go to the army, they will each, before joining the regiment, present themselves at the nearest State Shinto shrine, and there solemnly dedicate themselves to the service of their sovereign with a whole-hearted surrender that no longer allows any one of them to consider his life his own, but as something which it is his joy and privilege to lay down in the service of the Emperor. It is an additional inspiration to him to remember

**Shimpen Chugaku Kokushi*, p. 1, Tokyo, 1927. The relevant passage is translated in Holtom, *The National Faith of Japan*, p. 81, Kegan Paul, 1938.

that, should this final consummation of his loyalty be, indeed, demanded, some pinch of his ashes, or some fragment of his person, such as clippings of his hair or nails, will be sent back home to rest for ever in the favoured soil of Japan. At the same time, his spirit, together with the spirits of all those others who have also died in battle, will be deified at the Yasukuni Shrine, and he will become one of the *Kami*, or demigods, who, from the lands beyond death, still continue to watch over the fortunes of their native country.

Looking back over a long history, the Japanese feeds his vanity with what appears as one unbroken record of success. Indeed, by any standard, Japan's achievement in the last seventy years, has been remarkable. To transform a divided and feudal State into a world power, which is formidable alike in war and commerce, is a feat which cannot be denied. The Japanese looks upon it as one more proof of the divine inspiration which has guided the Ruler, and of his own innate superiority to all other nations.

While Japan was at school to the Western powers, she paid lip service to their ideals, without, however, entirely surrendering her own. At ordinary times, the Emperor Meiji was content to pose as something like a constitutional monarch, but in his solemn pronouncements it was always made perfectly clear that he spoke as the *Jinno*, or divine one.

All the time, a succession of public men told their hearers how much better a place the world would be if other nations shared their advantages. But the international atmosphere, to which Japan is always very susceptible, was against any great development of this theme until the rise of Fascism and Nazism. Then the Japanese doctrines of *Kodo*, or the Imperial Way came into their own. There was no need to borrow from foreign systems, for all ready to the hand was this one, which was both native and more effective to the end in view. The military had always been its guardians and prophets. Business men, who had been critical of it at one time, came to see that it could be made to pay a dividend in the form of markets and raw materials. The ordinary man looked upon it as likely to provide just that outlet which his own over-populated land denied.

Kodo appeals also to that love of dramatizing himself in a rôle of supreme virtue, which is so strong a feature in the psychology of a Japanese, by showing him a picture of himself making heroic sacrifices in order to confer the inestimable benefit of the Divine rule upon a world that lacks only that one thing to make complete happiness possible.

The campaigns in East Asia are just a beginning. Once the dispensation has been accepted there, it can be extended until it includes everybody. Nations which are shrouded in the darkness of their own, separate, national, selfishnesses may not immediately recognize the benefits of it, but once they have been forced to accept them, they will inevitably be filled with gratitude. And so this queer mixture of myth, hard common sense, and something which passes for idealism, has built up a tremendous national morale, which will last just so long as the king pin

of the structure—the ordinary man's faith in his nation's divine mission and consequent inevitable success—remains unshaken.

SHINTOISM

The writer of the foregoing article sent the following letter to *The Times*. It was published on the 4th January, and the Editor of *The Times* kindly granted us permission to use it in *World Dominion*.

To the Editor of the Times.

Sir,—I have always regarded Mr. Joseph Grew's utterances about Japan as some of the wisest and best informed that are made about that country, but a phrase in his Chicago speech reported in *The Times* of December 30 leaves one gasping. He suggests that "Shintoism, or emperor worship, could become an asset, not a liability." That it could never be. For one thing, it forbids all freedom of thought and unbiased historical inquiry, and both these are essential to Japan if she is to find her true place in the world.

But an even stronger objection lies in the fact that it is impossible to keep emperor worship and abolish aggressive militarism, as the allies are pledged to do. The two are bound up together from their source. *Amaterasu O Mikami*, the Emperor's "Divine Ancestress," by virtue of whose mandate he rules, also gave command to her descendants to govern the whole world. If the Emperor is to go on tracing his authority back to her it is hard to see how this other command can be disregarded for long; both have equal validity. There is very little doubt that the few modern-minded, peaceably inclined statesmen who still exist in Japan, and with whom the future of that country lies, would not wish to base the supreme authority on a crude and primitive myth; though the military, once they were beaten, would move heaven and earth to keep a system which they know to be the well-spring of their own power.

Undoubtedly some rallying point will be needed in post-war Japan, and this the Emperor could provide better than anybody else, if he were content to become a constitutional sovereign, ruling by consent of the governed. But if he is to remain a god, and rule by absolute divine right, we can begin to prepare for the next war with Japan as soon as we have finished this one.

Yours faithfully,
C. J. STRANKS.

St. Barnabas's Vicarage,
Morecambe.
Dec. 31

AS CHERRY BLOSSOMS FALL

For many Japanese an unspoken prayer often underlies their marked appreciation of the beauties of nature. A Japanese pastor was heard to pray: "As the cherry blossoms quickly fall and are forgotten, so, in Thy bounteous mercy, grant that our sins may be shed and remembered no more."

The World at One in Prayer.
Edited by Professor Fleming, and published by Harper Brothers.

A WITNESS IN SONG

One of our lady workers led a W.A.A.F. to Christ in a reception station within a few days of her entering. the forces.

As the Joy of Salvation flooded her heart she gave vent to it by singing choruses which she quickly learned. Two weeks later, when she was posted to her first station, she witnessed to the new set of girls she found herself with, by singing as she made up her bed "God is still on the Throne." Another girl in the hut said, "Teach me that, will you ?"

In three weeks she had 15 girls in a choir singing choruses and hymns and making such a success of it that when they approached the Camp Commandant she willingly placed a room at their disposal to practise in.

Hundreds like her have been won for Christ in Camps, Barracks, Hospitals, Billets and our 33 Rest Rooms, as well as on Gun, Balloon and Searchlight sites—wherever the men and women of our fighting forces are to be found we seek to take the saving message of the Cross.

We invite you to share in the soul-saving work.

The ARMY SCRIPTURE READERS AND

SOLDIERS' & AIRMEN'S CHRISTIAN ASSOCIATION

35, CATHERINE PLACE, WESTMINSTER, LONDON, S.W.1

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¶ *With this section, our Survey Editor completes his survey summary of the world. This feature, however, is not being discontinued. A new condensed survey, beginning with the Far East, appeared in our last number. The second section is printed on p. 121*

Kingdoms of The World

Alexander McLeish

Peurto Rico is the smallest and most easterly of the Greater Antilles, and about one-twelfth the size of Cuba. It is 100 miles long, by 35 miles wide. Hilly, rather than mountainous, it has only a narrow coastal plain. It is a fertile agricultural country with much intensive cultivation. It has a one-crop economy, sugar, forming 74 per cent. of the agricultural exports and employing one-third of the population. The other exports are tobacco, coffee and grapefruit. Half of the island is pasture or timber. The predominance of seasonal crops means much unemployment, and the fact that the best land is used for sugar has forced the increasing population on to the hill-sides where they get only a precarious living. One-half of the food consumed is imported.

1,850,000 people give a density of 540 to the square mile. Two-thirds are of Spanish descent, the island having been taken over in 1898 by the United States after the war with Spain.

There is a railway round the island and very good motor-roads. Education is on the American model, and is universal, but illiteracy still amounts to 35 per cent. Nine-tenths of the export trade is with the States.

The island lives on a sub-sistance economy, there being a very small middle class (about twelve per cent.). Profits go into the pockets of foreign owners and a handful of island capitalists. Local sources of taxation are limited and no modern State can be built on such a foundation. Three-quarters of the sugar property, for example, is foreign-owned.

In such circumstances, the Evangelical Church, which forms 4.4 per cent. of the population, and is drawn from the small middle class group, is faced with many difficulties. Its power to support itself is deeply affected by the general poverty, maldistribution of land and over-population. Of the 115 self-supporting Churches among the nine chief denominations, 100 belong to the Seventh-Day Adventist and Pentecostal bodies. The Association of Evangelical Churches fosters a remarkable degree of comity among the seven chief Societies.

Among the obstacles are the facts that 68 per cent. of the Church members are in debt ; pastors' salaries are too low, averaging 76 dollars a month ; it is too largely an urban Church and is hampered by its foreign origin. The habits of the people, waste of leisure time, their poor health, under-nourishment, ignorance and inertia on the one hand, and lack of training in stewardship and Church finance on the other, are among some further obstacles.

The great problem is that of the

rural areas, where 75 per cent. of the people live and where only half are literate. J. Merle Davis states that about one-third are out of work for more than six months of the year ; four-fifths are in debt ; three-quarters are weakened by parasitic infections, and the majority are ignorant squatters: listless, under-nourished and hopeless.

There are many Government and some Church schemes of rehabilitation. The Protestants have 319 organized Churches and 260 rural causes under the care of about 400 Church workers, of whom 67 are missionaries, with a Christian constituency of 81,854. This gives one Christian worker to 204 of the Christian community and one Protestant Christian to every 22 people. Two per cent. of the population report themselves as Spiritualists, and the remainder are nominally Roman Catholic.

The Republics of Haiti and Santo Domingo. These two independent republics occupy the island of Hispaniola which is next in size to Cuba. Haiti lies in the western end, but has twice the population in one-third the space as has Santo Domingo (3,000,000 cf. 1,770,000). The Negroes and Mulattos of Haiti speak Creol French, but the Mulattos and mixed population of Santo Domingo speak Spanish. English is widely known in both. After the slaves revolted in Haiti, most of the land reverted to jungle till the United States gave administrative help, which help was also extended to the sister republic.

Bad government has been the curse of both republics. The agricultural products of the island are many and varied—more so than in any other island of the West Indies. The mountainous character of the country reduces the cultivable area, which, however, with its rich forests and mineral resources, is capable of much further development. Sugar and coffee, cocoa and tobacco are the best paying crops. There are only a few thousand white residents and economically the island is backward, with few signs of modern progress.

Primary education is free and obligatory, and there is a good system of higher schools, including the old university of Santo Domingo. There are 79 Protestant schools with 4,000 pupils.

The religion of the two republics is Roman Catholicism. The Protestant Church is represented by ten societies in Haiti and nine in Santo Domingo. The 56,000 Christians of Haiti make one in every 54 of the people, while in Santo Domingo, the 17,159 Christians make one in every 103. Nearly two-thirds of the latter belong to the Free Methodist, Protestant Episcopal and Seventh-Day Adventist of the United States. There are twice as many missionaries (43) in Santo Domingo as compared with Haiti (22). Churches and preaching places, to the number of 768, are fairly dispersed throughout the two republics. With the exception of the Brethren and the Moravians, the whole of the work is cared for by the United States, some indigenous societies, and one Jamaican society. The picture is confused by the presence of a number of sects.

This is the second instalment of the new short world survey which began in our last number, and which dealt with Japan.

Kingdoms of the World

Thomas Cochrane

The Land of the Morning Freshness.

In the closing years of last century, the "Land of Morning Freshness," as the name Korea (or Chosen, as the Japanese call it) means, became the centre of a triangular antagonism. China had long been the suzerain power there. But both Russia and Japan desired to be paramount, and this international rivalry led first to the war between China and Japan in the nineties of the last century, and then between Japan and Russia in the early years of the present century.

In 1894, China sent troops to Korea. This led to the China-Japan War. In 1895, the Empress, who could not be bribed, was murdered by the Japanese with the aid of Korean Quislings, and the Emperor fled to the Russian Legation. He made his escape by adopting a ruse. Entering a sedan chair, he took one of the Court ladies on his knees, and, as he was thus hidden behind her, it was thought that the chair contained a lady only.

Russian influence was thus increased. In 1898, Japan and Russia agreed to recognize the independence of Korea, and to abstain from interference. In 1904, Russian encroachment was suspected and this led to the Russo-Japanese war. Then Japan guaranteed the independence of Korea. This, however, was followed by Japanese control and ultimate annexation.

Nations must face realities. Britain's unpreparedness in the present war and China's unpreparedness, tempted aggression. Korea's administrators were weak, inefficient and corrupt, and Japan took her over easily as a step to further expansion and towards her ultimate destiny as "ruler of the world!" "The sacred throne was established at the time when the heaven and the earth became separated; the Emperor is heaven-descended, divine and sacred!"

Few people fully realize how in every country to which missionaries have gone, the by-products of their work have profoundly influenced development and led to uplift and progress, educational, social and scientific.

Many years ago, in Southern Korea, where there are many lepers, a phenomenally successful leprosy work was started. It commenced in this wise. A missionary was riding through his district on one occasion, when he saw a poor, dishevelled leper woman by the road-side. Her bleeding feet and her look of utter misery appealed to his Christian sympathy, and, dismounting, he put her on his own horse, took her to his home, and got his wife to house her in a hut, where she was washed and fed and tenderly cared for. Several centres were established by missionaries and

largely supported by the American and British Mission to Lepers. Finally, the Government was stimulated by this example and took a serious and practical interest in the problem.*

Korea is slightly smaller than Great Britain. Its population is 22,899,038. Evangelical Christians number 1 to every 78 of the population. The war, however, has seriously interfered with missionary work. If Korea becomes independent, no country in the world will show a finer record of Christian progress. This is a prophecy based upon pre-war evidence.

A Puppet State

A puppet Manchu Emperor "rules" the Kingdom of the Manchus—Manchukuo. But no patriotic Chinese would acknowledge the name Manchukuo. It was, and one day will be called again, Manchuria.

Manchuria was the home of the Manchus who subjugated China and set up the Manchu dynasty which came to an end in 1911, when the Chinese Republic was inaugurated. The Japanese included part of Inner Mongolia in this subjugated "kingdom," and thus acquired a rich area, more than two-and-a-half times the size of Japan, and created a great modern State by railway, mining and commercial development. The Evangelical Christians number about one per cent. of the population.

For years, Japanese officials have been suspicious of the Christian Church in Manchuria. They were puzzled by its vigorous life and steady growth. In 1935 they imprisoned and tortured many of its leaders. They objected to the association of the Church with missionaries from democratic countries. They wished to control it for their own purposes, and after they had interned the missionaries, they put pressure on the Churches to effect union and decided that, as Presbyterians were in the majority, the united Church must be Presbyterian in form; that Seventh-Day Adventists must worship on Sunday; that the Salvation Army must ordain its officials and celebrate Sacraments, and that the Baptists must sprinkle! But when Manchuria reverts to China, perhaps Chinese Christians will continue united in essentials, with freedom in non-essentials: the essentials being that a Church is composed of men and women who accept Jesus Christ as Saviour and Lord, and base their faith and practice upon the Bible.

Could there be a greater challenge to the Christian Church than the area of the world covered by these three countries—Japan, Korea and Manchuria—an area about eight times the size of Great Britain, with a population of 135,387,140, in which only 1 person in 100 is a Christian? This explains the catastrophe of the Far East.

In all these countries, we would suggest that indigenous Christian Councils could guide the extension of the Church. These Councils could invite the co-operation of missionaries in full sympathy with the indigenous outlook.

*An article appeared in *World Dominion*, March-April, 1942, on the subject, entitled: "A Garden City for Lepers," by Dr. R. M. Wilson, founder of the Biederwolf Leper Colony.

¶. *The following notes were sent after an interesting discussion which took place at the Marylebone Presbyterian Church, in November last.*

Has Russia a Christian Church?

W. McAdam Eccles

HAS Russia a Christian Church? This is a topical question at the present time, when there is need for the closest co-operation with this powerful ally of the United Nations.

What is a Christian Church? A body of believers in God, in His Son, our Lord Jesus Christ, and in the Holy Spirit. Does such a Church exist in Russia to-day, 1944? Yes, but its numbers are unknown, though, before the Revolution, there were over 100,000,000 adherents. This Church is essentially a strongly corporate one, for its members not only know and realize their close communion with one another, but also with the Church of departed members. Can this Church be styled a Christian Church? The following points may be noticed in forming a decision on the question:

THE salvation of the unit, the individual, is subordinate to the salvation of the whole of mankind. The relationship of the Russian Orthodox Church to our Lord Jesus Christ may be considered fundamental. The Russian Church members believe that: (i) Jesus Christ is the Son of God; (ii) He is the Saviour of mankind, and the only Saviour; (iii) Salvation is the grant of a new life, a life of unity, holiness and immortality, bestowed upon mankind through the victory of Christ over death, and through the descent of the Holy Spirit.

Three pictorial representations which are frequently seen are: (i) Christ depicted as a Teacher, holding in His hands the Gospel Book, on which is written "I am the Way"; (ii) The Cross, but without the Body of our Lord upon it, as the symbol of His victory over death; (iii) Christ as the Lord and Saviour, and the Giver of Life, and seated on a Throne as the Eternal Ruler of the Universe.

THE Russian Orthodox Church has at least seven Sacraments: (1) Baptism, (2) Confirmation, (3) The Eucharist, (4) Confession, (5) Ordination, (6) Marriage, (7) Holy Unction.

The Protestant Church acknowledges only two Sacraments as Scriptural; nevertheless, none of the Sacraments of the Russian Church can be considered as non-Christian.

The Russian Church places the Eucharist in the forefront, and here again the truly corporate nature of its observance is stressed strongly, and children and departed members are invited to partake of the elements. Religious pictures in the church buildings play a real part in the instruction of worshippers. Ikons are venerated in the Russian Church. These are, in fact, objects of wood and metal, transformed by art and prayer, and are used by the Russian people as a source of help and inspiration. They are merely material symbols to bring about a more realistic fellowship between members of the Church on earth and the Church in heaven.

¶ *News and Views on the World situation.*

The World To-Day—And To-Morrow

Saved by Thirty Miles. At Kiev, in the winter's Nazi counter-attack, Manstein's army was within thirty miles of the city and the spoiling of the Soviet winter offensive. The Nazis were only thirty miles from the shores of England ; thirty miles from the city of Moscow, and thirty miles from the capture of Cairo. Thirty miles—an hour's car journey !

It is Flown to Russia. International enlightenment is vital to a new world order, and the *British Chronicle*, printed in London in the Russian language, is flown to Russia. This service by the Ministry of Information is an invaluable contribution to a knowledge of Britain, of British character, and British ideals.

In Moscow, 26 out of the former 1,636 churches are now open. The population has more than doubled, so it is not surprising that the few churches left were reported recently as "full to overflowing." Christians in Russia are debarred from membership of the Communist Party ; which means that they cannot be members of the official, or ruling, caste. According to Bernard Pares, Yaroslavsky is reported to have said in 1937 that "about a third of the townspeople, and half the country people, are still religious." Four million Russians are reported to be living outside the U.S.S.R., and among these quite a considerable amount of Bible distribution is going on. No Bibles can be printed or distributed within the Union.

A Point to Notice in Russia's new liberal attitude is that it improves the relation of Russia to the Balkan countries, and would indicate that it is prepared to make use of the Eastern Church. The opposition of the Soviet Government to the Roman Catholic Church is marked, and the fear of a Roman Catholic cordon round Russia has always haunted the Government. The main strongholds of anti-Russian politics are in the Roman Catholic countries.

Sir Stafford Cripps' Proposals. The Council of State at Delhi has passed a resolution, requesting His Majesty's Government that Sir Stafford Cripps' proposals be modified so as to make them acceptable to the people of India. The question naturally arises : which people of India ? When so many parties in India all want different things, it does not seem feasible that any proposals can be made acceptable to them all. Naturally, Sir Mohamed Usman said that it was not reasonable to ask for alterations when it was not likely that any changes made would meet with general acceptance in India. Seeing that the Cripps' suggestions would mean complete surrender of British power over India, it passes the wit of man to know what more can be given. The only point is that the Indian parties will not agree as to how this should be done.

Gandhi's Latest. Gandhi's latest statement is characteristic of the man. He says that if he had the opportunity, he would go to Japan and try to end the war. He knows that he would never get the opportunity to go, and that if he went, Japan would not make peace. The fact that the hope is impracticable is no reason, with Gandhi, not to mention it. What can one make of a man like this, in a world like this ?

Quit India ? The latest slogan is that of Mr. M. A. Jinnah, of the Moslem League, who improves on Mr. Gandhi's "Quit India !" by his own version, "Divide and Quit !" If division does not come about by consent, then he says there is nothing but force left, in order to obtain what they must have. The Hindu *Mahasabha* speaks in the same tone. It is not going to let India pass out of the control of orthodox Hinduism. The Congress Party is in a difficult position, as it tried to be an all-inclusive party and failed actually to become so. It would not be surprising if the actual fight came to be between the Moslem League and the *Mahasabha*. Whatever happens, it can never be Britain's task to

divide India. That would have to be done by the Indians themselves. The division widens daily, and there is no going back to previous positions, as is being suggested in the "Back to the Cripps' Proposals!" Statements are made like the following: "India claims the right to rule herself, whether she is fit or not." The question is always: "What India?" When that question has been asked, it shows the futility of any general statement of this character.

Our American Readers may be glad to apply to the Oxford University Press, New York and Toronto, for a beautifully printed booklet (with map), entitled *The Indian Problem*, by Viscount Halifax: the price is only fifteen cents. The basis of the pamphlet is the text of his Jonathan Peterson Lecture, delivered at the Town Hall in New York City. The problem of India is so acute, and so little understood, that all who are interested in world affairs—and who is not in these days?—should read this illuminating statement. Take but one illustration:

"People sometimes allege that Great Britain exploits Indian commercial policy to suit British interests . . . London never interferes when the Government of India and the Indian Assembly are in agreement as to the fiscal policy to be pursued for India. One result has been that the Indian tariff has been steadily raised against the imports of cotton from Lancashire, which has suffered severely owing to the restriction of the Indian market."

His closing words are eloquent:

"But freedom for all beneath the British flag has been and will remain the aim of our endeavour. Yesterday, Canada, Australia, New Zealand, South Africa, and Ireland; to-morrow, I most earnestly pray, India may join their ranks. Over two thousand years ago the great King Asoka set up columns in different parts of India, on which he carved these words: 'For what do I toil? For no other end than this, that I may discharge my debt to living beings.' We, too, have toiled in India, for past and future generations. The issue of our toil lies in other than human hands. But if, when the time comes that we can lay upon India's shoulders the full burden of responsibility now resting upon us, a like verdict might be recorded, I do not think that the British race could desire any higher commendation."

The Provisional Korean Government, with headquarters at Washington and Chungking, has an army of 35,000 Korean soldiers in China, fighting against the Japanese, and is appealing to the Allies for arms and equipment to put ten times that number in the field.

Japanese Troops are gradually waking up, says *Sao Tang Pao*. Anti-war sentiment is now prevalent in the army. We should not over-estimate Japanese morale, but should hasten their awakening from militarist chloroform.

"China News Week" says that besides being a day for religious devotion and rest, "Sunday in China has been made a moral education and social service day, according to an order issued by the Ministry of Education. Each Sunday School will be made a centre of social education, where the public can be taught higher moral standards and true citizenship." We hope that this is not the thin end of a wedge that may loosen the Christian spiritual foundations upon which alone altruism and morality can be securely based.

General de Gaulle and the National French Committee sent Captain Marcel Brun to bring an official and spiritual message to the Presbyterian Mission in Cameroun, West Africa. He was a most delightful guest writes A. D. Good in the *Drum Call*. While here, he gained an insight into the problems and difficulties of work in a Roman Catholic country. Here, where everything French was allied in the native mind with Roman Catholicism, was a man sent by the highest authorities of the Free French Government, speaking with the authority of a Frenchman in the inner circles of De Gaulle politics, yet an outstanding Protestant, and sent by the Government to study Protestant missions. A week-day afternoon meeting of 1,700 persons opened his eyes to the scope of the mission work. He probably received the greatest thrill at an evangelistic outpost, where a group of half-naked boys and girls in a mud and thatch school-house sang Handel's Hallelujah Chorus.

Commandos. These unconventional, virile campaigns, whose slogan might be "New men for a new world!" will, it is believed, "shake traditional church organizations to their foundations." The Commando takes the

Gospel to where people work, play or take their leisure. The layman's part in this is vital. The secular chief of a world-famous engineering works, who confessed that he had not darkened a church doorway for twenty years, sent a personal letter to each of his employees, urging them to attend the meetings arranged for his works, saying: "Only the general acceptance of the Christian ethic can bring about a regeneration of our social life." The Commando method arose in connection with the "Forward Movement" of the Methodist Conference.

In Japan, church work is being maintained, according to recent reports, as well as war conditions permit. The Christians, on the whole, support the war effort, and no discordant note is heard, although many see the tragedy of it all. The United Church of Christ in Japan is functioning well, and is preserving its consciousness that it is a *church*. Theological education is being concentrated into one or two institutions. The Old Testament is being revised, and Kagawa is advocating a Farmer's Bible. A new single hymn-book is being prepared. The National Christian Council now includes Protestant, Roman Catholic and Orthodox organizations.

Relief of Suffering. The Fund for the Relief of Suffering (of which the Joint War Organization of the Red Cross and St. John has been the agent), had amounted, at the end of January, 1944, to £30,000,000. The innumerable other appeals have also raised millions. This speaks volumes for the generosity of the British—the most heavily taxed people in the world.

Great Power Federations. Negley Farson, in *World Review*, says: "There were seven States in Europe when the last war began; there were 14 after the 1919 Paris Peace Conference. Even President Woodrow Wilson admitted that, had he known there would be so many small nationalities coming forward to demand that they be given separate nationhood, he would, perhaps, not have put forward his principle of self-determination." General Smuts suggests what many believe to be a better solution, viz., great power federations, e.g., closer association of Great Britain with Western Europe.

Negley Farson utters a very serious warning when he says: "When a State controls the source of your livelihood, the State soon controls your opinions. After a while, you may have no opinions—if they are not the same as the State's." And no religious beliefs other than those approved by the State would sabotage "freedom of worship."

From Rumania it is reported that about 40,000 Jews have been baptized recently into the Roman Catholic Church. Some time ago, the Orthodox Church forbade the baptism of Jews, and the present situation may be that Jews hope to modify the persecution by having the protection of the Roman Catholic Church, while, at the same time, the Roman Catholic Church is anxious to increase its hold in Rumania. Hitherto, its strength has been mainly in Transylvania, which previously belonged to Hungary.

Catholics in England. It is not generally realized that the efforts of the Roman Catholic Church to increase its strength in England and Scotland have met with considerable success. In 1800, there were only 120,000 Roman Catholics, with 65 priests. By 1880, the number had risen to 1,620,000. In 1907, this had become 2,000,000, while, in 1937, it had risen to 3,000,000, of whom 2,361,000 were in England and 614,000 in Scotland. It is said that this community consists of old families, converts and Irish immigrants. A comparative growth in a Protestant country is that in Holland, where the number rose from 350,000 in 1800, to 3,000,000 in 1937.

"El Evangelista Mexicano" reports that a periodical, edited under the auspices of the Vatican, is shortly to be printed in Washington, which is to be distributed gratis in all Latin American countries. The cost of publication is to be defrayed by the Holy See, and its material will comprise an ample propaganda of the philosophic and social principles sustained by the Vatican in relation to the post-war period. In well-informed circles it is affirmed that the publication of this new Catholic organ will tend to form a suitable atmosphere for the establishment in Latin America of Government systems, in accord with the doctrine of the Catholic Church.

In Prison in Spain. With about a million or so men and women in prison in Spain for their political opinions, says the *Spanish News Letter*, really good relations between Spain and the democracies are impossible. But it was not until Franco saw the collapse of Mussolini and the writing on the wall, that he made his belated move, and gave *conditional* "liberty" to political prisoners "*whose conduct is good.*" Liberty is always *conditional*, e.g., good conduct *before and during* the civil war. How many will succeed in fulfilling the conditions? Unless a man can join the local Falange, he cannot obtain employment, ration-cards, etc. The Soviet Press points out that, in words, General Franco is neutral; in deeds, his neutrality signifies hostile action against the United Nations, and open help for Germany. Franco thumbs his nose at Washington and London. What is the Vatican's attitude to democracy, and to the Washington Declaration? How does it interpret freedom of worship? According to a Rome message in a New Year's greeting, the Pope "expressed appreciation of the Spanish régime's devotion to the Holy See."

A DIPLOMATIC EUPHEMISM

The above reference to Franco's "thumbing his nose" reminds us of a story we once heard. It is said that many years ago, the Shah of Persia visited a city in this country. When he was being driven in state through the streets, some street urchins put their fingers to their nose at the procession. The Shah asked what that strange gesture meant. With some embarrassment he was told that the salute signified profound respect. When afterwards the august visitor was being farewelled by the local dignitaries, his final salute was to thumb his nose at them—and with both hands!

A Five Year Plan

AS an outcome of special meetings recently organized in connection with the New Zealand branch of Mildmay's World Wide Witness Fellowship, it has been decided that the time is opportune to launch a Five Year Plan. Fellowship members of New Zealand are to be grouped in cells of ten members each and they will go out in pairs, visiting every home, with a view to getting an opportunity of addressing the family. As an outcome, it is hoped that a Christian family in each street will be willing to open their home for a regular weekly meeting. When every home has been visited and a cottage meeting commenced in every street, the whole effort will culminate in nation-wide campaigns. It is proposed to do one district at a time and to do the job thoroughly. This Five Year Plan commenced in February and started by a series of intense instruction lectures in the art of personal evangelism.

The above report from one of Mildmay's outposts gives but one illustration of the vision and scope that characterize the whole work that is initiated from the Mildmay Centre.

Dr. Cochrane and the friends associated with him at Mildmay are convinced that, if the post-war period is to see a lasting and universal improvement in national and international relationships, there must be a widespread acceptance of the Gospel of Jesus Christ, and this Gospel must be preached, with all its implications, both personal and social.

Mildmay seeks the active support and co-operation of all evangelically-minded Christians, in order to enable it to continue its unique work. Your gift would be gratefully accepted by the President of the Movement for World Evangelization, Dr. Thomas Cochrane, at Founders Lodge, Mildmay Centre, London, N.1.

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Writers in This Issue

Mr. P. W. Barnden has worked for many years as a medical missionary in Nigeria, with the Sudan United Mission.

Mr. R. Bellaire, contributor to the *Daily Sketch,* was formerly American Newspaper Correspondent in Shanghai.

The Rev. A. M. Chirgwin, M.A., D.D., is the well-known General Secretary of the London Missionary Society, and a Consulting Editor of *World Dominion.*

Dr. Thomas Cochrane was formerly a medical missionary in Mongolia and China, where he founded the Union Medical College in Peking. He was a medical adviser to the Chinese Government and acting physician to the British Legation. He has travelled extensively, and writes from a wide knowledge of world conditions.

Mr. W. McAdam Eccles, M.S. Lond., F.R.C.S.Eng., is Senior Consulting Surgeon to St. Bartholomew's Hospital, has been 24 years on the Council of the British Medical Association, and is Chairman of the United Kingdom Council of the International Hospital Association.

Mrs. K. Freeman is a writer and lecturer, and is busily engaged in work among refugees.

Captain L. D. Gammans, M.P., by his broadcasts and articles, is making a notable contribution to the good of the country.

Mr. F. C. Glass, author, explorer and pioneer missionary, has had a long experience of work in South America, in connection with the Evangelical Union of South America, especially in promoting the circulation of the Scriptures.

Mr. Montague Goodman, F.R.G.S., who is well known as a preacher, teacher and traveller, is now actively engaged in Christian work among H.M. Forces.

Miss Caroline Johnson has been associated with a well-known publishing house for twenty years, and, through her research work, has gained a considerable insight into the customs and needs of other lands.

The Rev. Alexander McLeish, Survey Editor of the World Dominion Press, has recently completed, as a result of exhaustive study and much first-hand knowledge, a comprehensive short survey of Europe. His many years' experience as a missionary in India, and his world-wide travels on behalf of survey, have enabled him to make a valuable contribution in the section "Kingdoms of the World" which reaches its completion in this issue.

The Rev. C. J. Stranks, M.A., M.Litt., was a missionary of the Society for the Propagation of the Gospel in the Diocese of Kobe, Japan, from 1928 until the outbreak of the war in 1939. He is at present Vicar of St. Barnabas' Church, Morecambe, and is the author of *Japan in the World Crisis* (C.N.L. books), and other books and articles on Japan.

The Rev. T. Cullen Young, C.A., is the Secretary of the United Society for Christian Literature.

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